

## CHRISTIAN OBSERVER.

N<sup>o</sup>. 2.]

FEBRUARY, 1802.

[N<sup>o</sup>. 2. VOL. I.]

## MISCELLANEOUS DEPARTMENT.

*\* \* It has been thought expedient to omit the distinctive titles of the subordinate divisions of this department, as it was foreseen that to retain them might lead to occasional inconvenience; there will, however, be no further deviation from the arrangement originally proposed than may be found absolutely necessary.*

## LIFE OF ST. STEPHEN, THE FIRST MARTYR.

WE gave a brief view, in the preceding Number, (p. 1—6,) of the *First Promulgation of Christianity*, and left the Apostles "rejoicing that they were counted worthy to suffer shame for Christ's name."

It was not long, however, before the malice of their enemies subjected their faith to a trial still more severe than it had yet experienced. They had endured insults, threatenings, stripes, bonds, and imprisonment; but now that declaration of their Master was to be accomplished;—"the time cometh, that whosoever killeth you will think that he doth God service."

The leader of that "noble army of martyrs," who followed Christ even unto death, was St. Stephen. The Sacred History gives us no particulars of his country or kindred. That he was a Jew, appears evident from the whole strain of his apology before the Sanhedrim. (Acts. vii.) Some of the ancient writers number him among the seventy disciples. This seems, however, to be little more than conjecture, although his thorough acquaintance with the Jewish and Christian dispensations, and their relation to each other, and the sacred learning and great ability with which he defends the Messiahship of Christ against its most subtle opposers, would seem to favour the opinion, and to indicate that he had enjoyed the advantage of our Saviour's personal instructions. As he united to these acquirements an undaunted boldness and fervent zeal, and as he also possessed a large measure of that spiritual influence which had been lately shed upon the Church; he was eminently fitted to defend the cause of his Master against his unbelieving country-

men, and to glorify him in the very agonies of death.

The number of the disciples was now greatly multiplied. Many of these were native Jews, born in Judæa, and speaking the language of the country. Others were foreign Jews, born and educated in some country where the Greek language was spoken, and therefore called Grecians or Hellenists. These spake the Greek language, but corrupted by Hebraisms and Jewish idioms, and used no other Bible than the Greek Septuagint Translation.\* Jealousies arose between these Grecians and the Hebrews. The Apostles had probably intrusted the ministration of the Church's alms to some persons, who either were in reality partial to the widows of their own nation, or of whom the Grecians, as is natural to men under their circumstances, entertained groundless suspicions; and they were too much occupied in the spiritual concerns of a numerous Church, to pay that attention to the distribution of the common stock

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among the poor, which was requisite to remove all occasion of mutual jealousies. How soon do we see the fair face of the Church disfigured by contentions! Little ought we to wonder at the enormities of its subsequent history, when we find such strong proofs of human corruption in its members, under the immediate government of the Apostles themselves.

This dissension, however, was of short duration; and, by the prudent care of the Apostles, harmony was completely restored. They called the multitude of the disciples together, and, having represented to them that the distribution of the common stock to the poor was a business of too much labour to consist with their due attention to those more important parts of the apostolic office, to which they desired to give themselves continually, "prayer and the ministry of the word," (Acts vi. 4.) they directed the disciples to select seven holy and wise men, to whom the care of the poor might be committed. This was the origin of Deacons in the Christian Church, whose peculiar office it was at first to "serve tables," that is, to minister to the necessities of the poor, and to undertake the distribution of the Church's funds. And yet had this been their only employment, the Apostles would scarcely have been so particular in their choice of persons, nor have set them apart with such solemnity. Their "serving tables" implied further, their attendance at the Table of the Lord's Supper, and at the Agapæ, or Love Feasts; both being then administered daily, and at the same time. And that their office extended still further, we find in the case of St. Philip, one of these seven Deacons, whom the Sacred History soon after represents as preaching the Gospel and baptizing.

It is on the institution of this new order of officers in the Church, that we first hear of St. Stephen; who, in the enumeration given (Acts vi. 5.) of the seven Deacons presented to the Apostles for their approbation, is distinguished above the rest by this strong attestation, that he was "a man full of faith, and of the Holy Ghost." The seven Deacons were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; and as all these names are

Grecian, it is probable that they were chosen from that part of the Church which had complained against the other. The ingenuous and liberal spirit, which appears to have been exercised on this occasion by the Hebrews, served to repress the first risings of dissension, and was made to conduce to the enlargement of the Church. United again in the spirit of Christian charity, "the Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts. vi. 7.)

The Jews tell us, that there were not less than 480 synagogues in Jerusalem, for prayer and the exposition of the law; connected with which were schools or colleges, for the instruction of young persons. Many of these schools were erected at the expense of Jews residing in foreign countries, after whom they were named, and who sent hither their youth to be educated in the knowledge of their law and religion. "Stephen, full of faith and power," having done "great wonders and miracles among the people," and having thereby awakened the malice and opposition of the Jews, five of these synagogues combined together to encounter him;—the synagogue of the Libertines, that is, as Cave supposes, Jews emancipated by the Romans;—the synagogue of the Cyrenians, that is, Jews who inhabited Cyrene, a famous city of Lybia;—the synagogue of the Alexandrians;—that of Cilicia, in the Lesser Asia;—and that of Asia, that is, that part of Asia Minor which lay near to Ephesus. These all rose up to dispute with Stephen.

The Sacred History is silent concerning the particular subject of disputation; but it informs us that his adversaries "were not able to resist the wisdom and the spirit by which he spake:" a remarkable and direct fulfilment of Christ's promise to his disciples, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 15.)

Unable to refute St. Stephen, yet unwilling to yield to the truth, and enraged at the triumph it had obtained, these men no longer ventured to oppose him with open argument, but betook them-

selves to the basest methods of silencing him. They suborned false witnesses against him, hoping that he might thus fall a sacrifice to their malice, under the same pretexts which had been alleged against his master. "We have heard him speak," said they, "blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." (Acts vi. 11—14.)

Stephen was now standing as a criminal before the Sanhedrim, charged with having declared, that Jesus of Nazareth should effect the ruin of the Temple and the abolition of the Mosaic institutions.

It may be here observed, that these accusations were grounded upon the very errors which blind the Jewish nation to this day; and Stephen's manner of combating them, is that which seems the most likely of all others to be successful with that infatuated people. A late able writer,\* states these errors to have been, "That God had promised to them in their father Abraham the possession of the land of Canaan, that is, the enjoyment of this present world; and that they were to serve him with this expectation. This was their first and greatest error; the foundation of all the rest. For from hence it followed, that the kingdom of their Messiah was to be a kingdom of this world: and as Jesus of Nazareth did not affect such a kingdom, but declined it, they concluded he could not be the person; and that God had showed it, by leaving him to be despised, persecuted, and put to a shameful death. Concerning themselves they thought, that as God had chosen them for his people, they should never fall away, and be separated from him: that their Law and their Temple being intended for perpetuity, would never be abolished: and lastly, That the Church of God and its privileges should not be

\* See *A Letter to Three Converted Jews*, by the Rev. W. Jones. Works, vol. xii.

extended to the Gentiles, and that the Gentiles never would be taken into it."

The speech of St. Stephen before the Sanhedrim (Acts vii.) is a refutation of all these errors; and his method of arguing, though at first view it may not seem pertinent to his subject, was certainly felt to be so by the Jews, whom it inflamed with implacable rage.

All who sat in the council, looking stedfastly on him before he entered upon his defence, saw his face as it had been the face of an angel; but neither this, which was probably a divine attestation on his behalf, nor the cogency of his reasoning, nor his forcible appeal to their consciences, could save the holy man from their fury:—"They were cut to the heart, and gnashed on him with their teeth." But he, regardless of what was passing around him, "being full of the Holy Ghost," his heart wholly occupied with divine things, "looked up steadfastly into heaven, and saw the glory of God," some bright and sensible appearance of the Supreme Majesty, "and Jesus standing on the right hand of God," clothed in the robes of our glorified nature, and in a posture of readiness to protect and help, to crown and reward, his faithful servant. So easily can God satisfy, and even delight us in the want of all earthly comforts, and even in the extremity of suffering. Divine consolations are often thus nearest to us, when human aid is farthest removed.

He had no sooner made known his vision, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," than the patience of his enemies was exhausted. Blinded by their fury, regardless of the illegality of the procedure, and taking it for a fact demonstrated by his own declarations that he was a blasphemer, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Acts vii. 57, 58.) But how honourable to Christianity is the scene now drawn by the sacred writer! The charity of the dying martyr is as fervent as his faith is firm. He had with severity reproached his adversaries for their malignant resistance of the truth; but when they touch even his own life, he falls before them without an opposing word. In defence of the truth he was



valiant; but he yields up himself without a murmur to their cruel rage. The closing words of the historian are pregnant with weighty instruction:—"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep;" which is the usual phrase, whereby the New Testament beautifully describes the death of true Christians; and, in the present instance, it strikingly contrasts the tranquillity of the dying martyr, with the fury of his murderers.\*

"The eloquence of a Cicero," says an admirable Historian of the Church of Christ, "would be mere feebleness on this occasion. All praise is below the excellency of that spirit which shone in this first of martyrs. Let it stand as an example of the genuine temper of martyrdom, of real faith in Christ, and of real charity to men; and let the heroes of the world hide their heads in confusion."

For the Christian Observer.

#### ON THE HEBREW AND SAMARITAN CHRONOLOGY.

ACCORDING to the chronology of the Hebrew Pentateuch, Abraham must have been contemporary with Noah 58 years, and must have died before his

\* Very different opinions have been entertained, both in former and later ages, concerning the time of St. Stephen's martyrdom.—Among the moderns, Cave places it in A. D. 33, the very year of our Lord's ascension, or the beginning of the following year; to which latter year Bishop Pearson assigns it. Valerius, in his annotations upon Eusebius's Ecclesiastical History, mentions various opinions of ancient writers upon this subject. As the passage may be acceptable to some, it is here subjoined as quoted by Lardner:—*Quo anno Stephanus martyrii coronam adeptus sit, non convenit inter omnes. Alii eodem anno, quo passus est Christus, lapidatum illum volunt. Ita diserte scribitur in Excerptis Chronologicis, quæ cum Eusebii Chronico edidit Scaliger, pag. 68. Et hæc videtur fuisse Eusebii sententia, ut ex hoc loco apparet. Alii vero triennio post Christi mortem martyrium Stephani retulerunt. Ita scribit in Chronico Georgius Syncellus. Multi etiam ulterius processerunt, et Stephanum anno ab ordinatione sua septimo passum esse scripserunt. Inter quos est Evodius apud Nicephorum, et Hippolytus Thebanus, et auctor Chronici Alexandrini, qui anno Claudii primo martyrium Stephani adsignat. Vales. Annot. in Euseb. l. 2. cap. 1.*

ancestor Shem. If this chronology be accurate, it is very singular indeed almost unaccountable, that no mention should be made of these patriarchs in the life of Abraham. It is also difficult to conceive, since the first form of government was doubtless patriarchal, how Nimrod could usurp an empire during the lives of Noah, Shem, Ham, and Japhet. There is moreover another difficulty, which deserves to be mentioned. The Hebrew Pentateuch places the building of Babel 100 years after the Flood. In this affair all mankind were not concerned, but only the followers of Nimrod. A work of such magnitude is the work of a multitude, and the posterity of Noah cannot have been very numerous at the end only of a single century. All these objections, which I know not how to answer, will be completely removed if we adopt the chronology of the Samaritan, instead of the Hebrew Pentateuch. Noah will then be found to have died near 500 years before the birth of Abraham, and 50 before the founding of Babel; and this last event, which is generally supposed to have happened in the days of Peleg, will be placed 400 years subsequent to the deluge, a sufficient period of time to admit a very great increase of mankind. If this hypothesis be admitted, all the vague conjectures respecting Melchisedec, some of which make him Shem, and others Ham, will be completely done away; and we may perhaps be led to conclude, that he was an actual visible manifestation of our blessed Saviour. St. Paul at least evidently uses the terms *Sedec*, and *Salem*, in a mystical, not a literal sense. (See Heb. v. and vii.) The chronology of the Hebrew and Samaritan Pentateuchs is as follows:—

<i>According to the Hebrew.</i>		
	was born	died
Noah	—	350
Shem	—	502
Arphaxad	2	440
Selah	37	470
Heber	67	531
Peleg	101	340
Rehu	131	370
Serug	163	393
Nahor	193	341
Terah	222	427
Abraham	292	467
Isaac	392	572

years after the Flood.

According to the Samaritan.

	was born	died	years after the Flood.
Noah	—	350	
Shem	—	502	
Arphaxad	2	410	
Selah	137	570	
Heber	267	691	
Peleg	401	640	
Rehu	531	770	
Serug	663	893	
Nahor	793	941	
Terah	872	1017	
Abraham	942	1087	
Isaac	1012	1222	

G. S.

## ON THE HINDOO AVATARS.

THE resemblance between the institutes of the Hindoos and Jews has frequently been noticed, but I know not whether the following coincidence has ever been observed. The Hindoos believe, that their mediatorial god Vishnow has already been incarnate nine times, and that in his tenth incarnation he will appear in the form of a mighty angel leading a white winged horse, like that in the Apocalypse. These *ten* incarnations they call *Avatars*. (See Maurice's Hist. of Hindostan.) Let us now hear Dr. Allix. "For the Jews, in the ages next to these paraphrases (viz. the Targums), I ought to observe this one thing of Pirke Eliezer, (ch. xiv.) There they assert, that God descended nine times, and that the tenth time he shall descend in the age to come, *i. e.* in the time of the Messias. The first time was in the garden of Eden; the second, at the confusion of tongues; the third, at the destruction of Sodom; the fourth, at his talking with Moses on Mount Horeb; the fifth, at his appearance on Sinai; the sixth and seventh, when he spake to Moses in the hollow of the rock; the eighth and ninth, in the tabernacle; the tenth will be, when he shall appear in the times of the Messias. Such is their ancient opinion." (Allix's Judgment of the Jewish church, p. 282.) The tradition mentioned by Maimonides (de vaccâ rufâ, ch. iii.) respecting the red heifer, (Numb. xix.) seems to be closely connected with the preceding. "Nine red heifers have been sacrificed between the original delivering of this precept, and the desolation

of the second temple. Our master Moses sacrificed the first; Ezra offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the temple; the tenth, king Messiah himself will sacrifice; by his speedy manifestation he will cause great joy. Amen, may he come quickly!" It is almost superfluous to observe, that the red heifer is a type of Christ. G. S. F.

For the Christian Observer.

## On the Targumim, or Chaldee paraphrases.

THE following paper professes to give nothing more than a *general account* of the Chaldee paraphrases of the books of the Old Testament. The reader, therefore, is not to expect a critical examination of the several opinions of the various preceding writers, who have professedly treated this subject; but merely such *short notices*, as, from a careful comparison of their different discussions, may seem to come nearest to probability. Those, who, addicted to philological studies, (so particularly interesting when directed to the sacred code of our faith) desire farther information on this head, may consult, with a certainty of much instruction and entertainment, Helvicus *de Chaldaicis Bibliorum Paraphrasibus*; Schickardi *Bechinath Hapheruschim*; Simon *Histoire critique du Vieux Testament*; Leusdeni *Philologus Hebræo-mixtus*; Carpzovii *Critica Sacra*; and particularly the learned Prideaux's *Connection*; from which works this, in great measure, is a compilation.

## 1. Of the Signification and Origin of the Targumim.

The word תרגום is derived from the quadriliteral root תרגם *to interpret or explain*, and signifies, in general, any version or exposition: but this signification is now restricted, particularly, to the Chaldee versions or paraphrases of the Old Testament: so that the Jews, in quoting any one of these paraphrases, call it Targum, absolutely; while they call translations into other languages תרגומין. Hence, also, the Chaldee is, in many passages, called by the Rabbins לשון תרגום, or the language of the Targum.



During the long period of 70 years, which the Jews passed in captivity in Babylon, their mother tongue underwent such corruptions, from their intercourse with the Babylonians, that, on their return, there were, comparatively, but few, who were acquainted with the pure Biblical Hebrew.\* To the generality, therefore, of the Jewish nation, the Law, which was "read in the synagogue every Sabbath day," would have been utterly unintelligible, if means had not been provided to adapt it to their comprehension. The Law, then, was first read in Hebrew, while an interpreter, or the priest himself, afterwards delivered the verse in Chaldee†. And this custom seems to be alluded to by Nehemiah, viii. 8. "So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading." These interpretations, however, of the Sacred Text were, at first, merely oral, and, consequently, depended on the peculiar notions and abilities of the respective interpreters. But as many pious persons were desirous of studying "the law of the Lord" when at home, and, indeed, were bound by a constitution of their elders, to possess a copy of it, this gave occasion either to the collection into one body of these oral expositions, or to the formation of new and connected versions. And the consistency of style in the respective paraphrases seems to render this latter opinion the more probable.

## II. Of the Number of the Targumim.

There are now extant eight para-

\* And this corruption of their native tongue still increased during the wars with Antiochus Epiphanes; and the intermixture of Syrians with Jews, on the restoration of tranquillity, tended to vitiate the already impure language of the latter. And it experienced a yet farther corruption, when Judæa was reduced, by the Romans, into the form of a province, and annexed to Syria, and fell under the jurisdiction of Syrian governors.

† There are yet extant some MSS. in which the text and the paraphrase are written alternately: first, a verse or two or three in Hebrew, and then, a verse or two or three in Chaldee. But books of this description were not allowed to be used in the public reading of the Law.

phrases on different parts of the Old Testament. 1. That of Onkelos, on the Pentateuch. 2. That on the Pentateuch, falsely attributed to Jonathan. 3. The Jerusalem Targum, also on the Pentateuch. 4. The Targum of Jonathan, the son of Uzziel, on the Prophets, containing, according to the Jewish classification of the Sacred Writings, Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. 5. That of an anonymous Author, on the five Megilloth, or the books of Ruth, Esther, Ecclesiastes, the Song of Songs, and the Lamentations of Jeremiah. 6. A second paraphrase of the book of Esther, by an unknown hand. 7. That of R. Jose, the one-eyed, on part of the Hagiographa, or on the Psalms, Proverbs, and Job. 8. That on the two Books of Chronicles, by an uncertain author.

By taking these together, we have a complete paraphrase of the Old Testament, with the exception of the books of Daniel, Ezra, and Nehemiah; and the reason why there is no Targum on these seems to be found in the little occasion that there was for such an explanation, as the greater part of these books is written in Chaldee; though it is the opinion of the learned Prideaux, that there were Targumim on these books also, but that, through the ravages of time, they have not been preserved to us.

## III. Of the Authors and Style of the Targumim.

1. It is not known, with certainty, at what time Onkelos flourished, or of what nation he was, though most probably a Jew;§ but the general opinion

† Nehemiah was considered as part of the books of Ezra.

§ We find two Onkeloses mentioned by Jewish writers: one, the son of Kalonymas, and sister's son to Titus Vespasian: the other, Onkelos the disciple of Gamaliel. But, in making this latter a proselyte, it appears that, they attribute to him what more properly belongs to the former. See Prideaux. He is likewise confounded in the Jewish writings with Aquila of Pontus, the Greek translator; and this anachronism has been noticed by the learned; though it may, perhaps, only be that the Babylonish Talmud calls him Onkelos, that of Jerusalem calls him Akilas, while the

is, that he is that Onkelos, who, as we are told in the Gemara of the Talmudical tract *pesa*, conducted the funeral rites of Rabban Gamaliel, (at whose feet St. Paul was brought up,) and burned at that ceremony seventy pounds of frankincense. Now Gamaliel is said to have flourished about 18 years before the destruction of the Temple: so that Onkelos may have lived in the time of our Saviour. He is said to have been made a proselyte to Judaism (see the note) under Eliezer the Great, the son of Hyrcanus, and his colleague R. Joshua; and to have formed his translation under their inspection and with their approbation.

The Targum of Onkelos is justly preferred to all the others, both by Jews and Christians. His style, in elegance and purity, approaches very nearly to the Biblical Chaldee of Daniel and Ezra. He makes use of very few barbarous words, and very rarely indulges in digressions, or intermixes any traditionary fables. For the most part he renders the text word for word, so that his Chaldee may, except in a very few passages, be chaunted with the same musical accents as the Hebrew original. Indeed this Targum rather deserves the name of a close translation than a paraphrase.

2. The second paraphrase on the Pentateuch has been, by many Jews and some Christians, ascribed to Jonathan ben Uzziel; but the learned have decided that it is not his, nor of an antiquity coeval with him: and that, from the difference of style in the Targum confessedly his, and in the present, which is very impure; from the gross ignorance of the translator; from the numerous marks of recentness so evident throughout; and from the intermixture of absurd legends and Talmudical fables, it is not known who was the author, or at what time it was composed: indeed this Targum was not of public notoriety till late in the xvth century.

3. The Jerusalem Targum takes its name from the dialect in which it is composed. The style of this para-

one mentioned in Bereschith Rabba refers to an Akilas who made a version of the Prophets or Hagiographa, but whose work is lost.

phrase is very impure and barbarous, abounding in words of various foreign languages. Many fabulous legends and rabbinical fictions are interspersed throughout.

This, however, is not a connected paraphrase, as many verses are frequently omitted, and sometimes whole chapters: sometimes only one word in a verse is noticed, sometimes two interpretations are given of the same verse. Concerning the author, or the time of the composition of this Targum, nothing certain can be alleged, except that, from internal evidence, it appears to have been formed after the year of our Lord 600.

4. Jonathan, the son of Uzziel, according to the Jewish traditions, was the chief of the celebrated 80 scholars of Hillel the elder, a fellow disciple of Simeon, who bore the infant Jesus in his arms, and of Gamaliel, the tutor of St. Paul. And as Hillel flourished in Judæa about thirty years before our Saviour's birth, Jonathan was most probably contemporary with our Lord.

Although farther advanced in age than Onkelos, it is probable that Jonathan composed his Targum after him. His style is very elegant, and his language pure, and approaches very nearly to that of Onkelos. In his exposition of the former prophets, he adheres more closely to the text, than in that on the latter, where he is more lax and paraphrastical, inserting some traditions and fabulous comments, of which, in the former part of his paraphrase, he is very sparing; though it is supposed that these, as well as the few barbarisms, which are to be met with in this Targum, are the interpolations of after ages. In order to attach greater authority to his paraphrase, the Jews have invented many absurd legends concerning this Jonathan, which may be seen in the Talmud treatise *Megilla*, and in Leusden, &c.

5. The author of the paraphrase on the Megilloth is unknown, as well as the time at which it was composed; though this was certainly after the year of our Lord 500. The style of this Targum is very barbarous and corrupt. It abounds in prolix digressions and fabulous legends. Many



circumstances are alluded to, which prove it to be of very late origin, and many useless and trifling additions are made to the text, particularly in the Song of Solomon and in Esther.

6. Nearly the same may be said of the Second Targum on Esther. This may be considered rather as a bulky comment than a paraphrase. The author and the date are both unknown; though the latter must be very late. The style is barbarous and corrupt, and the paraphrase is made up of prolix and impertinent narrations, and absurd rabbinical legends.

7. The Targum on part of the Hagiographa is generally attributed to *R. Jose*, or *Joseph*, surnamed the Blind or One-eyed: and it is supposed to have been composed by him in the fourth century, at the time that he was head of the Academy at Sora.

The style of this Targum, though, in general, very barbarous and impure, is very unequal, being considerably purer in Job and Psalms than in Proverbs. In his paraphrase on Job, however, he indulges in digressions, for the sake of introducing some fable: and, though he adheres more closely to the text in Psalms, yet he perverts many of the prophetic passages relating to the Messiah—while in Proverbs he scarcely ever wanders from the text.

8. For a long time it was unknown, both to Jews and Christians, that there was extant any Targum on the Books of Chronicles, till it was discovered in the library at Erfurt, by Matthias Frederick Beck, and published by him, with some learned notes, at Augsburg: the paraphrase on the first book in 1680, and that on the second in 1683. These were again published, more complete as to the text, by the learned David Wilkins, in 1715 from a MS. formerly belonging to Erpenius, in the public library at Cambridge. The author is there said to be Rav Joseph, who lived in the fourth century, and Beck and Wilkins acquiesce in supposing him to be the same with the author of the preceding Targum.

This paraphrase likewise mingles many legends and fabulous histories with the narrative, introduces very frequently words formed from the

Greek, and is particularly trifling in the genealogical parts of the book.

iv. Of the Authority and Use of the Targumim.

In calling in the Targumim to our assistance, in any dispute with the Jews, we have an *argumentum ad hominem* against them, which they cannot retort upon us. For while they attribute to them the highest authority (indeed to those of Onkelos and Jonathan no less than divine) we Christians consider them only as versions, and, as such, infinitely inferior in authority to the divinely inspired text. Still, however, we hold them in great esteem, on account of the advantage which is frequently to be derived from them.

In the explanation of particular passages, where we meet with phrases that occur but once in Scripture, or with words of foreign derivation, the Targum frequently supplies us with the signification; and where the Scriptures have mentioned any thing in concise terms, the Targum, by a fuller exposition, frequently throws much light upon the subject.

They are likewise of use in proving that the text, in particular passages of the Scriptures, is uncorrupted, and have been successfully applied to this purpose against the Papists. And in establishing the genuine exposition of particular prophecies relating to the Messiah, these paraphrases are of most signal use against the Jews, especially as *they* place so high a value on them—this is, as Prideaux calls it, turning their own artillery upon them. They throw also considerable light on the ancient history of the Jews, as they give us many decisions of the Great Synagogue, elucidate many customs of the ancient Church, and describe many of the sacred vessels and rites of its service. They give us also interesting accounts of the state of the Holy Land, and of the calamities and fate of the Jewish nation.

These paraphrases are seen to the best advantage in Buxtorf's Bible of 1620, and in Bishop Walton's Polyglott; and many useful directions, in what manner they are to be read, are given by Leusden, in his Appendix to his dissertation on the Targumim.

PHILEBRÆUS.

A SHORT CATECHISM OR PLAIN IN-  
STRUCTION,

*Containing the Sum of Christian Learning, set forth by the King's Majesty's authority, for all Schoolmasters to teach. 1553.*

*(Continued from our last)*

*Master.* Hitherto thou hast well satisfied me, dear son. Now let us come to the Christian confession, which I will that thou plainly rehearse unto me.

*Scholar.* It shall be done. I believe in God, the Father Almighty: maker of heaven and earth. And in Jesus Christ, his only Son, our Lord: which was conceived by the Holy Ghost: born of the Virgin Mary: suffered under Pontius Pilate: was crucified: dead: and buried. He went down to hell: the third day he rose again from the dead. He went up to heaven: sitteth on the right hand of God the Father Almighty: from thence shall he come, to judge the quick and the dead. I believe in the Holy Ghost. I believe the holy universal church: the communion of saints: the forgiveness of sins: the rising again of the flesh: and the life everlasting.

*Master.* All these (my son) thou hast rehearsed generally and shortly. Therefore thou shalt do well, to set out largely, all that thou hast spoken particularly: that I may plainly perceive what thy belief is concerning each of them. And first I would hear of the knowledge of God, afterward of the right serving of him.

*Scholar.* I will with a good will obey your pleasure (dear Master) as far as my simple wit will suffer me. Above all things we must steadfastly believe and hold: that God Almighty, the Father, in the beginning, and of nothing, made and fashioned this whole frame of the world, and all things whatsoever are contained therein: and that they all are made by the power of his word, that is of Jesus Christ the Son of God, which thing is sufficiently approved by witness of scriptures. Moreover that, when he had thus shapen all creatures, he ruled, governed and saved them by his bounty and liberal hand: hath ministered, and yet also ministereth most largely all that is needful, for maintenance and preserving of our life: that

we should so use them, as becometh mindful and godly children.

*Master.* Why dost thou call God Father?

*Scholar.* For two causes, the one, for that he made us all at the beginning, and gave life unto us all: the other is more weighty, for that by his Holy Spirit and by faith he hath begotten us again; making us his children: giving us his kingdom and the inheritance of life everlasting, with Jesus Christ his own, true, and natural Son.

*Master.* Seeing then God hath created all other things to serve man: and made man to obey, honour, and glorify him: What canst thou say more of the beginning and making of man?

*Scholar.* Even that which Moses wrote: that God shaped the first man of clay: and put into him soul and life: then, that he cast Adam in a dead sleep, and brought forth a woman, whom he drew out of his side, to make her a companion with him of all his life and wealth. And therefore was man called Adam, because he took his beginning of the earth: and the woman called Eve, because she was appointed to be the mother of all living.

*Master.* What image is that, after the likeness whereof, thou sayest that man was made?

*Scholar.* That is most absolute righteousness and perfect holiness: which most nearly belongeth to the very nature of God: and most clearly appeared in Christ our new Adam. Of the which in us there scarce are to be seen any sparkles.

*Master.* What? are there scant to be seen?

*Scholar.* It is true forsooth: for they do not now so shine, as they did in the beginning before man's fall: forasmuch as man by the darkness of sins, and mist of errors, hath corrupted the brightness of this image. In such sort hath God in his wrath wreaked him upon the sinful man.

*Master.* But I pray thee tell me, wherefore came it thus to pass?

*Scholar.* I will shew you. When the Lord God had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place, Eastward, and called it Eden. Wherein beside other passing fair trees,



not far from the middle of the garden was there one specially called the tree of life, and another called the tree of knowledge of good and evil. Herein the Lord of his singular love placed man: and committed unto him the garden to dress, and look unto: giving him liberty to eat of the fruits of all the trees of paradise, except the fruit of the tree of knowledge of good and evil. The fruit of this tree if ever he tasted, he should without fail die for it. But Eve, deceived by the devil counterfeiting the shape of a serpent, gathered of the forbidden fruit: which was for the fairness to the eye to be desired: for the sweetness in taste to be reached at: and pleasant for the knowledge of good and evil: and she eat thereof, and gave unto her husband to eat of the same. For which doing, they both immediately died, that is to say: were not only subject to the death of the body, but also lost the life of the soul, which is righteousness. And forthwith the image of God was defaced in them: and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God, was confounded and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of the flesh: hereof came this corruption, and disorder of lusts and affections: hereof came that pestilence: hereof came that seed and nourishment of sins wherewith mankind is infected, and it is called sin original. Moreover thereby nature was so corrupted, and overthrown, that unless the goodness, and mercy of Almighty God had helped us by the mediation of grace, even as in body we are thrust down into all wretchedness of death: so must it needs have been, that all men of all sorts should be thrown into everlasting punishment, and fire unquenchable.

*Master.* Oh the unthankfulness of men! But what hope had our first parents, and from thenceforth the rest, whereby they were relieved?

*Scholar.* When the Lord God had both with words and deeds chastised Adam and Eve (for he thrust them both out of the garden with a most grievous

Christ. Observ. No. 2.

reproach) he then cursed the serpent, threatening him, that the time should one day come, when the seed of the woman should break his head. Afterward the Lord God established that same glorious and most bountiful promise: first with a covenant made between him and Abraham, by circumcision, and in Isaac his son: then again by Moses: last of all by the oracles of the holy prophets.

*Master.* What meaneth the serpent's head; and that seed that God speaketh of?

*Scholar.* In the serpent's head lieth all his venom, and the whole pith of his life and force. Therefore do I take the serpent's head to betoken the whole power and kingdom, or more truly the tyranny of the old serpent the devil. The seed (as St. Paul doth plainly teach) is Jesus Christ the Son of God, very God and very man: conceived of the Holy Ghost: engendered of the womb and substance of Mary, the blessed pure and undefiled maid: and was so born and fostered by her as other babes be, saving that he was most far from all infection of sin.

*Master.* All these foundations that thou hast laid are most true. Now therefore let us go forward to those his doings, wherein lieth our salvation and conquest against that old serpent.

*Scholar.* It shall be done, good Master. After that Christ Jesus had delivered in charge to his Apostles that most joyful, and in all points heavenly doctrine, the Gospel, which in Greek is called Evangelion, in English Good Tidings: and had as by sealing established the same with tokens, and miracles innumerable, whereof all his life was full: at length was he sore scourged: mocked with pouting, scorning and spitting in his face: last of all his hands and feet bored through with nails: and he fastened to a cross. Then he truly died: and was truly buried: that by his most sweet sacrifice, he might pacify his Father's wrath against mankind: and subdue him by his death, who had the authority of death, which was the devil: forasmuch not only the living, but also the dead, were they in hell, or elsewhere, they all felt the power and force of his death: to

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whom lying in prison (as Peter saith) Christ preached, though dead in body, yet relieved in spirit. The third day after, he uprose again, alive in body also: and with many notable proofs, the space of forty days he abode among his disciples, eating and drinking with them. In whose sight he was conveyed away in a cloud, up into heaven, or rather above all heavens: where he now sitteth at the right hand of God the Father: being made Lord of all things, be they in heaven, or in earth: king of all kings: our everlasting and only high Bishop: our only attorney: only mediator, only peace maker between God and men. Now since that he is entered into his glorious majesty, by sending down his Holy Spirit unto us (as he promised) he lighteneth our dark blindness: moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds: and so will he still continually do, till the end of the world.

*Master.* Well, I see thou hast touched the chief Articles of our religion, and hast set out, as in a short abridgment, the Creed, that thou didst rehearse. Now therefore I will demand thee questions of certain points.

*Scholar.* Do as shall please you, Master: for you may more perfectly instruct me, in those things that I do not thoroughly understand: and put me in remembrance of that I have forgotten: and print in my mind deeper such things, as have not taken steadfast hold therein.

*Master.* Tell me then. If by his death we get pardon of our sins: was not that enough, but that he must also rise again from the dead?

*Scholar.* It was not enough if you have a respect, either to him, or to us. For unless he had risen again, he should not be taken for the Son of God. For which cause also, while he hung upon the cross, they that saw him upbraided him and said: he hath saved others, but cannot save himself: let him now come down from the cross, and we will believe him. But now uprising from the dead to everlasting continuance of life, he hath shewed a much greater power of his Godhead, than if by coming down from the cross he had fled from the terrible pains of death.

For to die is common to all men: but to loose the bonds of death, and by his own power to rise again, that properly belongeth to Jesus Christ the only begotten Son of God, the only author of life. Moreover it was necessary, that he should rise again with glory, that the sayings of David and other prophets of God might be fulfilled, which told before: that neither his body should see corruption: nor his soul be left in hell. As for us, we neither had been justified, nor had had any hope left to rise again, had not he risen again, as Paul doth in divers places plainly show. For if he had remained in the prison of death, in the grave: and been holden in corruption, as all men beside: how could we have hoped for safety by him which saved not himself? It was meet therefore, and needful, for the part that he had in hand: and for the chief stay of our safeguard: that Christ should first deliver himself from death, and afterwards assure us of safety by his uprising again.

*Master.* Thou hast touched (my son) the chief cause of Christ's rising again. Now would I fain hear thy mind of his going up into heaven. What answer thinkest thou is to be made to them, that say: it had been better for him, to tarry here with us, presently to rule and govern us: For beside other divers causes, it is likely, that the love of the people toward their prince, especially being good and gracious, should grow the greater by his present company?

*Scholar.* All these things which he should do present, that is to say, if he were in company among us, he doth them absent. He ruleth, maintaineth, strengtheneth, defendeth, rebuketh, punisheth, correcteth: and performeth all such things as do become such a prince, or rather God himself. All those things (I say) performeth he, which belong either to our need or profit: honour or commodity. Beside this, Christ is not so altogether absent from the world, as many do suppose. For albeit the substance of his body be taken up from us: yet is his Godhead perpetually present with us: although not subject to the sight of our eyes. For things that be not bodily, cannot be perceived by any bodily means.



Who ever saw his own soul? No man. Yet what is there more present? or what to each man nearer, than his own soul? Spiritual things are not to be seen, but with the eye of the spirit. Therefore he that in earth will see the Godhead of Christ: let him open the eyes, not of his body, but of his mind, but of his faith: and he shall see him present, whom eye hath not seen: he shall see him present, and in the midst of them, wheresoever be two or three gathered together in his name: he shall see him present with us, even unto the end of the world. What said I? shall he see Christ present? Yes, he shall both see and feel him dwelling within himself: in such sort as he doth his own proper soul. For he dwelleth and abideth in the mind and heart of him which fasteneth all his trust in him.

*Master.* Very well, but our confession is that he is ascended up into heaven. Tell me therefore how that is to be understood.

*Scholar.* So use we commonly to say of him, that hath attained to any high degree or dignity: that he is ascended up, or advanced into some high room: some high place or state: because he hath changed his former case, and is become of more honour, than the rest. In such case is Christ gone up, as he before came down. He came down from highest honour to deepest dishonour, even the dishonour and vile state of a servant, and of the cross. And likewise afterwards he went up, from the deepest dishonour, to the highest honour, even that same honour, which he had before. His going up into heaven, yea, above all heavens, to the very royal throne of God, must needs be evident by most just reason, that his glory and majesty might in comparison agreeably answer to the proportion of his baseness and reproachful estate. This doth Paul teach us, in his writing to the Philippians: he became obedient even unto death: yea, the very death of the cross. Wherefore God hath both advanced him to the highest state of honour: and also given him a name above all names; that at the name of Jesus every knee should bow, of all things in heaven, earth,

and hell. But although he be already gone up into heaven: nevertheless by his nature of Godhead, and by his Spirit, he shall always be present in his church: even to the end of the world. Yet this proveth not that he is present among us in his body. For his Godhead hath one property: his manhead another. His manhead was create: his Godhead uncreate. His manhead is in some one place of heaven: his Godhead is in such sort each where, that it filleth both heaven and earth. But to make this point plainer, by a similitude or comparing like to like. There is nothing that doth trulier, like a shadow, express Christ, than the sun: for it is a fit image of the light and brightness of Christ. The sun doth always keep the heaven: yet do we say that it is present also in the world: for without light there is nothing present, that is to say, nothing to be seen of any man: for the sun with his light fulfilleth all things. So Christ is lifted up above all heavens, that he may be present with all, and fully furnish all things as St. Paul doth say. But as touching the bodily presence of Christ here in earth (if it be lawful to place in comparison great things with small) Christ's body is present to our faith: as the sun, when it is seen, is present to the eye: the body whereof, although it do not bodily touch the eye, nor be presently with it together here in earth, yet is it present to the sight, notwithstanding so large a distance of space between them. So Christ's body which at his glorious going up was conveyed from us: which hath left the world, and is gone unto his Father: is a great way absent from our mouth, even then when we receive with our mouth the holy sacrament of his body and blood. Yet is our faith in heaven: and beholdeth that sun of righteousness: and is presently together with him in heaven, in such sort as the sight is in heaven with the body of the sun: or in earth the sun with the sight. And as the sun is present to all things by his light: so is Christ also in his Godhead. Yet neither can from the body the light of the sun be sundered: nor from his immortal body the Godhead of Christ. We must therefore so say, that Christ's

body is in some one place of heaven, and his Godhead every where: that we neither of his Godhead make a body: nor of his body a God.

(To be concluded in our next.).

For the Christian Observer.

#### ON SUBSCRIPTION TO ARTICLES OF RELIGION.

I. It appears from the history of the Christian Church given us in the *Acts of the Apostles*, that no adult person was received into her Communion, without a declaration of his hearty consent to the leading doctrines, delivered by the Apostles and other first Teachers of Christianity. *If thou believest with all thine heart*, said Philip to the Eunuch, *thou mayest be baptized.* Acts viii. 37.

Much less was any one admitted to the office of Christian pastor without such a proof, at least, of his embracing the doctrines which he was to deliver to others. Thus the apostolic injunction runs respecting Ordination: *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* 2 Tim. ii. 2. And particular care was taken that none should be admitted into the ministry except those who held fast the faithful word as they had been taught, that they might be able by sound doctrine to convince the gainsayers. Titus i. 9.

When the books of the New Testament were all collected, and joined to the Scriptures of the Old Testament, this sacred code contained the Articles to which every candidate for the Ministry was to *subscribe*, that is, to testify his assent in the strongest manner before he could be admitted to teach others.

So far is plain, and, I apprehend, agreeable to the sentiments of all the professors of Christianity. But here it may be asked, Why is not this simple apostolic method still adhered to? Why are candidates for the Ministry now required to subscribe to human formularies, instead of the inspired writings; and that, by those who acknowledge the Bible to contain a perfect rule of faith and practice?

The reason of such conduct is clearly deducible from the very principles upon which the objection is founded.

To make good this deduction, I shall only take for granted the following plain proposition: that words, being only the signs of our ideas, are nothing independent of their meaning. This being allowed, it will follow; that when assent is required to any form of words, it is to the meaning which those words convey, and not to the words considered in themselves. When, therefore, we speak of subscribing to the Holy Scriptures, we mean (if we mean any thing) that such subscription should be made, or assent testified, to the *doctrines* contained in the Scriptures, or to the *meaning* which the *words* of Scripture were designed to convey.

While the sense of Scripture was fixed by the interpretation of those inspired persons, who were employed in writing it, the words of Scripture conveyed the same ideas to all the sincere members of the Christian Church. When any person, under these circumstances, testified his assent to the words of Scripture, it is plain that he assented to their true meaning; and in this case, any other confession of faith than the sacred text, was unnecessary.

But let us suppose, that while the doctrine of the Christian Church was uniform, and the whole body of Ministers held the words of Scripture in their true sense, that one should have offered himself as a candidate for the Ministry, to whom the words of Scripture conveyed ideas different from those which they conveyed to the Church. What must have been done in such a case? The Christian Pastors were bound to require subscription to the Scriptures; for this was enjoined as absolutely necessary. But in the case now stated, a subscription to the words of Scripture would not have been a subscription to the Scriptures themselves; because the words did not convey to this candidate their true meaning. Such a person in subscribing, it is evident, must either have testified his assent to something which was not Scripture, or to words without meaning, which is in effect to nothing. The Christian Pastors, in this case, would have been under the necessity of explaining the Scriptures to such an one,



that is, of conveying the meaning of Scripture to him in other words, and then of requiring his assent to the Scriptures thus explained, or to the words used as explanatory, which amounted to the same. And whenever the words of Scripture convey different and opposite ideas to the persons whose duty it is to require subscription, and to those who are enjoined to subscribe; one of these methods must be used, if the absurdity of requiring subscription to unmeaning words is to be avoided.

Now that the professors of Christianity are divided in their interpretation of the New Testament, it is the same thing (with respect to the matter of subscription) as if there were more than one New Testament; and each party must require subscription or assent to their formulary, upon the same principle that subscription was required to the words of Scripture, while the interpretation of those words was uniform. To suppose the contrary is to imagine, that words are something independent of their meaning, which is absurd.

If then it is the duty of any Christian Church to require a subscription to the Bible from those who are candidates for the Ministry, it is their duty to require this subscription to the sense in which they understand the Bible; for these are not properly two things with respect to any Church, but are in effect the same.

Thus the necessity of human formularies may be deduced from the plainest principles of Christianity and common sense; and he must not have thoroughly considered this matter, who shall esteem them to be impositions on the consciences of mankind, when they are designed merely to interpret the Christian's only rule of faith, the Bible.

If the preceding observations contain a just account of the nature of Subscription to Articles of Religion, the following consequences will be the result.

1. That a formulary of religion is to be considered as an epitome of the Holy Scriptures, exhibiting, in other

words, a summary of the doctrines which they contain.

2. That when a candidate for the Ministry declares his assent, by subscription or otherwise, to Articles of Religion, he does in effect declare, that he understands the Scriptures in that sense in which the formulary represents them.

If, therefore, the Bishops of the Church of England act upon the principles of Christianity and common sense, they must require subscription to the Thirty-nine Articles as to a form of words expressing the true meaning of Scripture; and giving in other terms a summary of the doctrines of the New Testament, by way of ensuring a subscription to the Scriptures themselves.

And if candidates for holy orders act upon the same principles, they must consider their own subscription as tantamount to the following declaration:—"I believe that these Articles do give the true meaning of the words of the New Testament; and I declare my hearty assent to the Scriptures thus explained."

II. The services of divine worship in the Church of England are made conformable to the doctrines contained in her Articles of Religion, and therefore it is necessary to a sincere worship of Almighty God, that Ministers do really believe those Articles.

The leading or principal doctrines of the Church of England are these four; the doctrine of the Trinity; the atonement for sin by the death of Christ (through faith in whom we can alone obtain forgiveness); the innate moral depravity of mankind; and the necessity of the divine sanctifying influences of the Holy Spirit. These are found in every page of our Liturgy. The service of the Church is founded upon them; and no office can be performed without an acknowledgment of them.

The first of these doctrines describes the object of our worship. The second points out the manner of our addressing the Divine Majesty, through a Mediator. The third teaches us our acknowledgments and confessions.

And the fourth leads us to a principal subject of our supplications.

What sort of divine worship must that be, which is neither right in its object, in its mode of address, in its confessions, nor in its supplications! Yet thus monstrous and absurd must the public worship of every Minister of the Church of England be, who disbelieves these Articles of her Faith. He must daily bow down, with every act peculiar to divine adoration, to one whom he believes to have been a mere man, and, of consequence, in all his public addresses he must be guilty of the damnable sin of idolatry: and this not ignorantly, but with a clear understanding of his crime. He must present all his public addresses to God in the name of a Mediator, while he believes the idea of mediation to be a gross affront to the Divine Majesty; and must profess his expectation of divine favour through the death of one, who died by popular tumult, without any peculiarity of nature to distinguish him from other sufferers in a good cause.\* He must acknowledge such depravity in himself as he believes it inconsistent with all just notions of moral agency to allow, and such as he believes to have no existence. And lastly, he must implore certain influences, which he believes it absurd to expect; and which, if granted, would destroy the end for which they are implored.

Hence we see how necessary it is, that every Minister of the Church should sincerely believe these fundamental Articles in her formulary of religion.

III. Let us take another view of this subject, and consider the case of a person preparing for the Ministry. If such an one act with proper caution and with sincerity, he will, previously to his entering into the Ministry, consider how far the doctrines, of which he is to profess his belief, and which he is to teach, are agreeable to the word of God. Whence can he learn the doctrines of the Church of England, but from those authentic docu-

\* This supposes the Minister to be a Socinian, which is generally the case with those who deny the doctrines here mentioned.

ments, the Articles of Religion, the Homilies, and the Liturgy? It is absurd to suppose that he must conform to the opinions of individuals, whether of the clergy or laity in the Church. It is not necessary for him to inquire what these opinions are, for he is not to profess any belief of them, nor to take them for the models of his own teaching. Were the opinions of individuals more uniform than they are, he is not at all concerned to know them: much less can this be any part of his duty, when these opinions are discordant with one other.

Were the body of Bishops uniform in their notions of religion, and were he acquainted with their notions, he is by no means bound to conform himself to their opinions. For he is not to declare that he understands the Scriptures in the sense in which they understand them; nor is he to worship God by forms which express their sentiments; nor to teach conformably to their opinions. In the matter of ordination the Bishop does not propose his own peculiar opinions to the candidate, but the doctrines of the Church: and the candidate's duty is to inquire, whether these doctrines agree with the Christian's rule of faith, the Bible.

The religious opinions of the Bishops may possibly be as opposite to one other as the opinions of the laity. Supposing this to be the case, how shall a candidate prepare himself for the Ministry, if the sentiments of the Bishops are to influence his belief? One Bishop believes the Articles of the Church, and approves of her Liturgy; but it is possible that another may not credit the former, nor approve of the latter. If a candidate for the Ministry were bound to conform to the sentiments of the Bishop who should ordain him, he must have no religious sentiments at all, when he knows not who shall ordain him. Upon the idea of conformity to the sentiments of the Bishops, there is no standard of religion left; and therefore the duty of preparing for the Ministry, by the regulation of the religious sentiments of the candidate, may become absolutely impracticable.

IV. But does every Minister act in-



sincerely, who may disapprove of some ceremonies prescribed, or some expressions contained in the Articles or Liturgy of the Church, which affect not the main doctrines of Christianity? By no means—there is an important distinction between essential and non-essential matters in religion. The things contained in the Sacred Scriptures are not all of equal moment: some are fundamental and essential. The rejection of them is inconsistent with the belief and practice of Christianity. Concerning others, true Christians may differ in their belief and practice. The inspired writers delivered certain doctrines as necessary to salvation, denouncing everlasting misery upon all who should reject them. *He that believeth shall be saved, and he that believeth not shall be damned.* These truths are never rejected from a mere error in judgment, but from a wrong state of heart. Concerning these our Saviour saith, *If any man will do his will, he shall know of the doctrine whether it be of God.* John vii. 17.

On the contrary, the Apostle Paul allows, that there were some true Christians, who differed in less important matters from him, and one another. They were believers, though weak in the faith. *One believeth that he may eat all things; another who is weak eateth herbs.* For such differences Christians were taught not to despise one another, nor to consider those who differed from them as rejecting the Gospel.

Formularies of Religion, which are designed to give the sense of Scripture in other words, may likewise contain essential and non-essential matters. And as the inspired writers did not scruple to acknowledge those to be true believers, who received the fundamental doctrines of Scripture, though they differed in some things of small moment; so a person may be said truly to believe a formulary of religion, who believes the fundamental doctrines contained in it, though he may not approve of every expression which the compilers have used.

The Scriptures have left several things, relative to Christian practice,

undetermined, which yet must necessarily be fixed, in order to the very being of Christian society. The New Testament has not laid down any precise method of public worship; yet public worship cannot be decently conducted without method. The New Testament has not given a complete code of rules for the government of the Church; yet the Church cannot be governed in an orderly manner without rules. Whatever is left to the prudence and discretion of religious societies, may be determined without infringing the divine authority. These human institutions must be obeyed if they are not sinful, but are intended to preserve decency and order. A person, in declaring his assent to such Articles of Religion as relate to these things, does not properly declare that he believes them to be contained in Scripture; but rather that they are not repugnant to it, and are amongst those matters allowed to be settled by human prudence.

The Articles of Religion, which relate to these prudential matters, may not improperly be called *Articles of Peace*. A man may conscientiously assent to them, because the Church has appointed them. Should the Church alter her conduct with respect to these matters, a Minister may with truth alter his assent.

But articles consisting of fundamental doctrines stand upon a different footing. They cannot be assented to, consistently with truth, unless they are believed; because (as hath been already observed) they immediately affect our worship of God, and other religious conduct. A Church fundamentally wrong must be deserted by the sincere worshipper. No custom can make it right for us to offer to God the sacrifice of fools, nor to worship Him with solemn acknowledgments which we disbelieve. No example can make it innocent for a Minister to declare, that he understands the Scriptures in a sense contrary to that which he judges to be their true meaning. Churches may err fundamentally; but they must then be deserted. Truth requires that we come out from among them, and be sepa-

rate. Conformity in such a case is only following a multitude to do evil.

VERIDICUS.

THREE DISCOURSES ADDRESSED BY M.  
PASCAL TO THE DUKE DE ROANNEZ.  
TRANSLATED FROM THE FRENCH.

(Concluded from p. 17.)

SECOND DISCOURSE.

It is very necessary that you should know what is due to you, lest you require more than is your right, which would be manifestly unjust; and yet this kind of injustice is commonly seen among persons of your rank, from an ignorance of their real condition. There are two species of greatness in the world; a natural greatness, and a dignity depending on the laws of civil society. The latter of these is artificial, and derives its origin from the will of men, who have enjoined, with great propriety, that certain marks of respect and honour shall be paid to a noble descent, and to those who are exalted to stations of dignity and importance. But the nobles are revered in one country, the plebeians in another; in one nation the elder sons inherit the rank and fortune of their parents, in another a preference is given to the younger sons. Whence arises this difference? Because the legislature chose to make it so. The thing was indifferent in itself before the law was enacted, but when this order was once established, it became just and right to comply with it. Natural dignity, which consists in real and useful qualities possessed by the body or the soul, rendering each more valuable in itself, as science, capacity, genius, virtue, health, strength, &c. is not dependant on the caprice of men. We owe certain duties to each species of greatness; but as they are dissimilar in their nature, the obligations by which we are bound, are likewise different. We owe to nobility certain external forms of ceremony, which the custom of civil society has established; and these expressions of respect ought always to be accompanied with a sincere acknowledgment of their propriety: this kind of homage is paid to the established laws of

the kingdom, and does not imply that the person is honoured on account of any intrinsic merit he possesses. Kings must be addressed with a bended knee, and we must not sit down in the presence of any of the royal family. To refuse these outward marks of respect, would be equally rude and foolish. But esteem is only due to natural and inherent greatness; and we manifest our contempt of those qualities of body or mind, which are inconsistent with native dignity. It is not necessary that I should reverence your character because you are a duke, although it becomes me to offer you the respect due to your station; but if you are a duke, and a respectable man, I will not refuse those forms of ceremony which are due to your quality, nor that internal esteem which a worthy character may justly claim: but if to the rank of a duke you add the vices of an immoral man, I will still do justice to you; for while I pay those outward marks of respect which human customs have attached to your condition, I shall at the same time feel that inward contempt which is the just demerit of a despicable character.

You now understand, Sir, what I mean by the two different kinds of obligation already mentioned; and may perceive, that it would be unjust to require esteem and regard on account of mere elevation of rank; or, for natural greatness, to demand that ceremonious attention which is only due to noble birth and high station. Mr. N. is a much better mathematician than I am; and in consequence of this superiority of talents, he would assume the right of precedence; but I tell him he quite mistakes. The knowledge of geometry confers a natural dignity on the possessor, and demands a preference of esteem, but mankind have not attached any outward forms of respect to it. I will, therefore, take place and precedence of him, while at the same time I will acknowledge him to be a much greater mathematician than myself.

If you, therefore, who are a duke and a peer of the realm, are not satisfied with my standing uncovered before you, but require me to esteem



you, I would request you to point out those good qualities which merit my sincere regard. If you can do this, I cannot, with justice, refuse compliance; but if you are destitute of all estimable qualities, the very demand would be unjust on your part, and you may rest assured, that you would never obtain your wishes, were you the greatest prince in the world.

### THIRD DISCOURSE.

I AM desirous, Sir, of making you understand your real condition, for there is nothing of which people of your rank are more ignorant. What is it to be a great lord, in your opinion? It is to be master of the various objects which allure the earthly affections of man, and to have the power of satisfying the wants and desires of those around you. They are urged by those wants and desires to approach your person with the most submissive air; for, if they were exempt from these, they would scarcely deign to look upon you; but they hope to gain, by their deference and servility, some portion of those good things which they eagerly crave, and which they know are at your disposal.

God is surrounded by people whose hearts glow with a divine charity, and who solicit him to bestow upon them the blessings of his kingdom; he may, therefore, with great propriety, be called the King of Charity.

You are, likewise, surrounded by a small number of your fellow-creatures, over whom you exercise a species of dominion. These persons are full of concupiscence; they are attached to you by your power of gratifying their low and sensual appetites, and are importunate to have their worldly desires satisfied; so that you are, strictly speaking, a King of Concupiscence. Your empire, indeed, is of small extent; yet you are as much a monarch, in this respect, as the greatest sovereigns upon earth. They, like you, are kings of concupiscence, and their power is founded upon the possession of those things, by which the animal part of man's nature can be abundantly gratified. And since you have now become acquainted with your natural

condition, act consistently with it, and do not pretend to govern mankind by any other means than those which constitute you a king. The servile crowd have not been reduced to subjection by your superior bodily strength; do not presume, therefore, to govern them by force, nor to treat them with harshness. Gratify their reasonable desires, relieve their wants, take a pleasure in conferring benefits on them, and advance them to higher stations as much as you can, and you will then conduct yourself as a true king of concupiscence.

What I have now said will not be of very great advantage to you, for if you proceed no farther, you may perish everlastingly; yet you will sink into perdition as a worthy and respectable man. Many people plunge into eternal ruin in the most absurd manner, by avarice, brutality, debauchery; by the indulgence of violent passions; by blasphemy, &c. The course of life, which I have described to you, is, without doubt, much more creditable than open profligacy; nevertheless, it is a stupendous act of folly for a man to lose his soul. I add, therefore, you must not rest contented with the character I have described; but despise concupiscence, with the empire it bestows, and aspire after the kingdom of God, all the subjects of which breathe the spirit of heavenly charity, and desire above all things the riches of divine love. There are other people who will direct you in the way of true felicity as well as I can; it may suffice, at present, if I have deterred you from pursuing that brutal course of life, in which so many persons of high rank are engaged, from a disgraceful ignorance of their real state and condition.

To the Editor of the Christian Observer.

SIR,

I TAKE the liberty of transmitting herewith some extracts of letters, which have appeared to me not unworthy of a place in your Miscellany. The writer of them, who has been dead some years, pursued the humble and laborious occupation of a flax-dresser, in an obscure and remote part of the king-

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dom, and his opportunities of acquiring knowledge must, therefore, have been very limited. He seems, however, to have improved them to great advantage, and of this, even a cursory perusal of these extracts, will furnish considerable proof. They, doubtless, discover much depth of thought, and acuteness of remark, especially as it is to be remembered that they were familiar communications to a friend, and were never intended for the public eye. But that to which I wish principally to call the reader's attention, is the strain of rational, yet animated piety, which pervades them, and which evidently flowed from a mind deeply imbued with Christian principles. I remain, Sir,

Your obedient servant, M.

DEAR SIR, *May 26, 1794.*

I RECEIVED yours, of the 21st of March, which I read with pleasure, and I hope with profit. I confess I have been too long in acknowledging your kindness, but our friend — will inform you how very little time I can command. I hope, however, we shall have more time shortly, when death shall have closed our eyes on all things under the sun. There is a glorious prospect before us! an incorruptible and eternal inheritance! to which we have ready access through the blood of Christ. We shall then rest from all our labours, and join that honourable company which now surrounds the throne. There we shall serve him, and see his face, and be fixed as pillars in his Temple, to go out no more. O glorious day! when he shall rend these blue heavens above us, and put an eternal stop to the wheels of time. Eternity is a solemn, yet pleasing word, though it is also a dreadful one to those who have reason to conclude that they shall dwell for ever with devouring fire. How would the thought of eternity, were it really believed in and expected, sink the spirit of any man who knew himself a stranger to religion! What is the reason that men trifle so much with religion? It is because they have not believed heartily what the Scriptures reveal to us about an eternal state. Heaven and hell seem to be words of small

import with many, but they are the most momentous words which ever sounded in the ears of man. What is it, that makes many Christians so exceedingly warm, I would also ask, when you touch the least pin of that hedge of distinction they have set up between themselves and others, while you can easily observe the weightier matters of the law are neglected, but that the Gospel of the Grace of God is not heartily believed, and neither the hope of salvation nor the fear of God's anger, has properly affected their consciences? If men's consciences were thoroughly alive to these things, they would find much of their zeal about externals had been mere trifling, while they agreed with their opponents in the worst error of any—estrangement from the power and life of Christianity, in their experience and practice. I have a great veneration for our worthy forefathers, who contended not only for the forms and doctrines, but for the power and practice of Christianity, which seem to be too much lost sight of by most of their degenerate sons. How often do we hear orthodox sermons, very well adjusted according to the received system of doctrines, which are very little calculated to awaken the sleeping conscience, or otherwise to edify the Church of Christ! With many there is to be found a form of the gospel, as St. Paul speaks of a form of godliness, whereby they discuss some head of divinity. This is proved and illustrated, and the opposite errors are detected and condemned, and then a few inferences drawn from the subject, distant from the people's consciences a thousand miles; just as if preaching the gospel were teaching men a science, which had little or no concern with their consciences at all. How different this from the manner of the Apostles! who *always* addressed *their audience*, applied the doctrines to their consciences, and let them know of what import such things were to them. See *Acts* ii. 14, 22, 29, 36, 38, 39. and *Acts* xiii. 16, 38 to 41, &c.

*Jan. 13, 1795.*

I AM sensible of your kindness, in of-



fering me your assistance to enable me to move in a higher sphere; but, for my own part, I see no other way pointed out by Providence in which I should serve our blessed Lord and Master, than by *occupying* in that lower sphere, wherein his infinite wisdom has seen fit to place me. I feel myself exceedingly defective in a small circle, and perhaps I should be much more so, if my sphere were enlarged; and whatever you may think of me, I know and feel myself to labour under so many moral and mental weaknesses and infirmities, as makes me well satisfied with my present private and comparatively hidden situation. As to differences of rank, place, or station, farther than as a Christian's usefulness is thereby diminished or enlarged, I see nothing in them that needs either to excite our ambition or dissatisfaction. For as a man's life consisteth not in the abundance of the things which he possesseth, so neither doth a Christian's happiness consist in his moving in a higher sphere, but it consists in his serving God singly, humbly, and contentedly, in the station he is placed in, though it should be no higher than that of a servant or a bond slave. These things are but mere temporary differences, which God has designed to serve a purpose, but from which Christians shall be altogether freed and disencumbered, when mortality shall be swallowed up of life. I feel, it is true, something of the embarrassment of a low and comparatively dependent station; but then I seem to experience interpositions of Divine Providence, in answer to my prayers, and the accomplishment of God's promises, in a way which I might not, were I in a more independent line of life. Besides, what a satisfaction is it, in any station, to think that we are placed there by our Heavenly Father, and enjoined to occupy therein till Christ come. He certainly is the best judge of every one's talents, and in what way he can best serve his own ends by them. If God has given us hearts to wish well to his cause, so that we should rejoice to be instrumental in promoting it through the whole creation, may we not leave it to his wisdom to determine

how far, or in what station, he will employ us, while he has ten thousand thousand fitter instruments at command? If he hath given us an inclination to his service, it is an unspeakable mercy, though he should not afford us such opportunities of extensive usefulness, as those he has seen meet to employ in another line. Alas! that we should be so unprofitable in the line wherein he has placed us, and that we should do so much less than we might, without other opportunity than he has been pleased to give. We cannot say that we have done what we might have done, nor that we have done any thing as we ought, when all is done. But blessed for ever be our Heavenly Father, who hath made us to know that Christ died for the ungodly, and that there is eternal life given through him. We hope, through the belief of this, and of all the promises of God, at length to overcome every hinderance to our salvation, and to join in the triumph and eternal praises of the Heavenly train of saints and martyrs, who came up out of great tribulation, and now behold the face of their heavenly Father, and of the Lamb in the midst of the throne; and the forethought of this eternal glory makes us even now anticipate the work of heaven, and begin the songs of Zion in a strange land.

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*May, 19, 1795.*

YOUR favour was indeed refreshing. To hear of the propagation of the Gospel in—is literally “good news from a far country.” It yields another sort of relish to the mind of the Christian than to hear of sieges and battles crowned with success, and of the great extension of commerce, riches, and territory. These things, though, when lawfully acquired and well employed, they are not without their use, are but lying vanities compared with the true riches. The great men of this world carry on what they reckon their grand and masterly projects, in order to secure unto themselves their earthly glory, splendor, and dignity; and the pulse of their soul beats high or low, irregular or uniform, accordingly as the aspect of these things varies. Could we look into the hearts of worldly men, and ob-

serve the various vicissitudes of their minds, their hopes and fears, their joys and sorrows, we should perceive that these beat time to the vicissitudes which take place in their worldly attachments. Give them a state of things on earth suited to their inclinations, and you put life and spirit into them. Cross and disappoint them here, and the success of religion, or the extension of our Redeemer's kingdom, will yield them no consolation. Men seem to be so much of a piece with this earth, that as a certain writer observes, "they partake in all its pangs and paroxysms and tremulous motions. By the beating of their pulse you may know the state of things in this lower world, as if they had but one soul with it." And as the same author observes, in another place, were men's belief of what they were sent into the world for, to be judged of by their practice, and this belief written in their foreheads, then might one read, "Such an one born to put others in mind of his predecessor's name, and lest such a father should want an heir—Such an one to consume such an estate, and to devour the provenue of so many farms and manors—Such an one to fill so many bags and coffers, to sustain the riot of him that succeeds—Some created to see, and make sport, to run after hawks and dogs, or to spend the time which their weariness redeems from converse with brutes, in making themselves such, by drinking away the little residue of wit and reason they have left; mixing with this gentle exercise their impure and scurrilous drolleries, that they may befriend one another with the kind occasion of proving themselves to be yet of the human race, by the only demonstration remaining, that they can laugh—Others born to trouble the world, to disquiet the neighbourhood, and to be the common plague of all about them, at least if they have any within their reach who value not their souls at so cheap a rate as they do—Others made to blaspheme their Maker, to rend the sacred name of God, and make proof of their high valour, and the gallantry of their brave spirits, by bidding defiance to heaven, and proclaiming their

heroic contempt of the Deity and of all religion; as if they had persuaded themselves into an opinion, that because they had so prosperous success in conquering their humanity, and baffling their own fear, and reason, and conscience, death also will yield them as easy a victory, or be afraid to encounter men of so redoubted courage; that the God of Heaven, rather than offend them, will not stick to repeal his laws for their sakes, or never exact the observance of them from persons of their quality; that they shall not be called to judgment, or there only be complimented with respect, as people who bore much sway in their country, and could number so many hundreds or thousands a year; and that, at least, the infernal flames will never presume to touch so worthy personages, and that devils will be awed by their greatness, and fear to seize them, lest they should take it as an affront."

This is exactly what we might suppose to be the inward sentiments of many, were we to judge by their temper and conduct. How different from those of the real Christian! \* \* \* \*

For the Christian Observer.

*Extracts from the Common-Place Book of a Country Clergyman.*

(Continued from p. 23.)

#### ON REASON AND REVELATION.

THE greater part of those who set up the claims of Reason against those of Revelation, seem to forget that Reason is a faculty, not like *intuition*, that sees the true natures, relations, or consequences of things, at a *glance*; but which requires nice and accurate management, with assiduous labour and cultivation, to make it a useful and safe guide to us, in avoiding error, and arriving at truth. It is not, like the senses of the body, perfect at once; but, like a diamond in its natural state, it is put rough into our hands to polish and improve by art and care. So much is this the case, that the improvement of our reason is taught by rule, and learnt as a science.

Nothing more than the application of this remark is needful to confound our common infidels. Do they talk of their reason not suffering them to em-



brace Christianity? Let us ask them, whether they have made a right use of reason in determining the question. Have they practised all the rules which logicians lay down for the government of the understanding in its inquiries after truth? Have they cautiously guarded, in particular, against the influence of the passions in this business; and that more especially, because *here* more than *any where*, it may be expected to prevail unless great care be taken? Have they turned the subject on all sides, and considered it in all its parts; not satisfying themselves with a hasty, irregular, and partial examination? These questions could not fail to silence them, if they had either sense or modesty. The general run of infidels are no logicians, and of those who are, how few, speaking honestly, will say, that they have as seriously, cautiously, and impartially applied the laws of sound reasoning to the examination of this subject, as they are conscious that they have done to other matters of science?

It certainly affords a presumption in favour of Christianity, that those men who have been most famous in the world for the cultivation of their intellectual powers, and are acknowledged on all sides to have carried the improvement of them to the greatest height, have been sincere believers, and warm defenders of this religion.

#### ON SIN, AS AN OFFENCE AGAINST GOD.

How little perception is there, even in the Christian world, of the evil of *Sin*, as it is a transgression of God's law! The authority of God is little contemplated. If a man's conscience reprove him for some vicious act, it is because of the irregularity and turpitude he sees in it, or on account of the injury which it may do to society; but that which is the grand aggravation of the crime—its being done against the will and authority of God, and therefore an act of rebellion—is little thought of, and little affects the conscience. That this is really the case appears from hence, that many of those people who pass for good moral characters in the world, commonly regulate their conduct by considerations of moral fitness

or unfitness, which are wholly independent of the divine command or prohibition. What merely stands on God's authority they see little evil in, and have no great scruple about doing or not doing. Their own ease or humour, the least possible present convenience or advantage, determines their conduct, and becomes a law to them, in preference to the bare motive of obeying or disobeying God. Hence, to most persons, Adam's sin seems a trifle, because committed only against a positive command; and the neglect of religious ordinances, or the breach of the sabbath, for the same reason, gives little uneasiness to their consciences. In the presence of temptation they are not restrained by Joseph's consideration, "How shall I do this great wickedness, and sin against God?" And in their repentance—if they ever do repent of any thing they have done—they are far from the sentiment and feeling of David, "Against Thee only have I sinned, and done this evil in thy sight." David had sinned against *man* as well as *God*; but the thought of his sin as an act of daring impiety and rebellion against God, swallowed up, at the moment, every other consideration. His crime was thus seen in its highest aggravation, and painted to his mind in colours so black and hideous, as to conceal the lighter shades of the sad picture, and prevent, so to speak, his perceiving them.

#### ON THE CONDUCT, AS AN INDEX TO THE HEART.

WHEN we exhort men to examine themselves by their *conduct*, it is only as that is an index to the state of the *heart*. The state and disposition of the *heart* determines the character, and being visible to God, is that by which his judgment of us is formed. *We* can judge of *others* only by external appearances, but of *ourselves* our judgment should be, as much as possible, guided by that of God. External actions are not always true indexes to the state of the mind, because good actions may proceed from bad principles. With other men's *principles* indeed, we have comparatively little to do. While their *actions* are good, and

society sustains no injury, from a charitable though erroneous judgment of them, little inconvenience can result; but in our own case, a mistake is fatal.

How great then is the folly of those who judge of themselves only by their outward conduct! Preach against drunkenness, or other overt acts of sin, and every one who, from whatever cause, can acquit himself of the practice condemned, presently concludes in favour of his general character. In like manner, when specific duties and virtues are inculcated, if, so far as concerns the outward *matter* and *form* of them, the man think himself blameless, the same flattering conclusion follows. Hence it is, that so many persons dislike close appeals to the heart, and are ready to oppose such as use them with—"He that *doeth* righteousness is righteous"—"By their *fruits* ye shall know them"—&c. "If," say they, "the fruit be good, is not the tree good? Can you know the quality of the tree by any other sign?"—No! and no better test need be required, provided you understand the terms you make use of. What do you mean by good fruit? Such as is fair and beautiful on the *outside* only?—Then you might chance to find your death in acting upon this principle; for there are many poisonous trees in the world, which bear a beautiful and tempting fruit, pleasant to the eyes, and grateful to the smell—perhaps, also to the taste, but it is not unfrequently found, that the same fruit which looks well, on being cut up, turns out to be corrupted and bad within. Just so it is with moral fruit. Examine it skilfully—see whether it be sound *within*—employ the proper means for ascertaining whether it be really as good as it appears to be; and if it abide the trial, we allow, that, *being* good, it demonstrates the tree to be good also.

When our Lord says, "By their fruits ye shall know them," he cannot surely be supposed to intend the mere outward appearance, any more than a naturalist would, who was applying the same rule to the productions of the orchard or the garden. A fruit corrupt within, and beautiful without, is the emblem of a hypocrite.

(To be continued.)

To the Editors of the Christian Observer.

It is now more than thirty years since I drew up a number of papers, with some view to publication, under the title of the *Christian Observer*. Perhaps a candid and intelligent reader would discern in them a mind ardent after knowledge, much engaged in philosophical disquisitions, and at the same time employing very strenuous efforts to rise above mere human science and virtue, into the light and purity of true religion. Should the paper I now send you be thought worthy a place in your repository, it may possibly be followed by more. Z.

#### ON FREE THINKING.

It is usual with mathematicians, and some others, who, on every occasion affect a more than common accuracy, to set out in their inquiries with a list of definitions and axioms. The nature of this paper allows, and indeed demands, an easier mode of composition; not cramped with such rigid formalities, but free to expatiate on its subject in a copious and popular way; though, should it be thought needful, it may be permitted to draw up its forces in the close compacted form of demonstration. He who would combat such mutable things as vice and error, that, Proteus-like, are perpetually revolving into new shapes, will often find it necessary to change his method of assault. It may not be improper, on the entrance of our present speculation, to lay down the following definition of a free-thinker, with a few words of illustration: I do not mean as the term may be generally understood in the world, but according to a more exact consideration of things themselves. A free-thinker, then, is one *who can think as he pleases, or according to the determinations of his will*. This definition seems perfectly agreeable to common sense, and to speak for itself. If a man's thoughts be always obedient to his pleasure, or the order of his will, he certainly thinks as freely as it is possible to conceive any one to do: nay, he only thinks freely so far as this is the case; for either he thinks conformably to his will or pleasure, or in contrariety to them, or without any



will or pleasure at all, or, finally, in a manner compounded of the three together. Now, if a man think in contrariety to his will or pleasure, he certainly is not a free-thinker, unless he be so who has lost the government of his thoughts, which for a while are deaf, as it were, to all the commands and orders of his will; and if he think without any determination of his will or pleasure (if it may be called thinking) and be only a mere passive subject of ideas and perceptions, he is just as free as a mirror that reflects a variety of transient images: it therefore evidently follows, that a man is only so far a free-thinker as his thoughts flow in agreement with his will or pleasure. I believe, in the present state, our *thinking* is of a mixt nature, made up of the three kinds above specified; but yet it is only *free* in proportion as it partakes of the first, viz. as it corresponds with the determinations of our will.

It will appear from the above remarks, that free-thinking, according to the moral disposition of the person, may be good or ill; as a man's pleasure may be to think wrong and wickedly as well as otherwise. It is not the freeness of our thoughts, which alone is sufficient to constitute them virtuous; something more is requisite to this purpose. A band of robbers, hid in the dark retreats of a forest, may consult very freely how to seize some rich booty they have in prospect; perhaps more so than a cabinet council when the great concerns of a kingdom claim their consideration; and there is a kind of intellectual banditti, joined in close confederacy, up and down the world, to plunder the weak and unsettled of all their little remaining stock of reason and virtue, who, in such inglorious schemes, I doubt not, exert their small talents with all the freedom of the greatest philosophers.

A wicked being, or one whose will and pleasure is corrupt, and who naturally delights in what is vile and hurtful, is the more to be dreaded in proportion as his freedom of thought and action is increased. It is happy when the faculties of such a being are clogged in their exercise, chilled with

terrors, shackled with fears, or fail in their effect by a want of skill adequate to the malignity of intention. On the other hand, a good being, whose taste and pleasure is truly virtuous, becomes still better and more lovely by how much his exercises are more free and disencumbered. The opposite motions of each will be the swifter as impediments are removed; the one still rising to higher degrees of virtue and felicity, the other plunging deeper in iniquity and wretchedness.

A man possessed of great abilities, without a virtuous disposition of heart, is one of the most dangerous creatures in the world. In private life, he is fitted to create suspicion and terror; as every one connected with him must live under perpetual apprehension, of being duped by his policy or oppressed by his injustice. In the state, he is apt and qualified to be a powerful instrument of tyranny, or, on the other hand, to be a popular incendiary; in secret cabals, to blow the coals of sedition, and then, like Nero on the top of his palace, to view with infernal triumph the conflagration he has kindled. Such are his pastimes in the affairs of the present life, and these may be stiled the innocent sports of his genius, compared with the dreadful evils that mark his steps when he has once set his foot on sacred ground, whether he advance with the gravity of an old philosopher, or with the engaging art and manner of a fine gentleman; for the devil has emissaries of all characters, to suit the various casts and humours of the world.

It is not then a mere freedom of thought, simply considered, which has in it any thing valuable, or which confers any virtue or dignity on the possessor: on the contrary, if the person be of an ill moral character, such a freedom can only serve to render him the more base and detestable: it adds wings, as it were, to his impiety, and enables him with a towering pride to brave heaven, who might else have passed his days an humble reptile of the earth. A wicked free-thinker is like some hardened villain, who, neither awed by fear nor shame, follows, without check, every purpose which a heart dead to all virtuous feeling can

suggest. This, the young adventurer has not attained; he finds his want of freedom and self-command on the point of some dangerous enterprise; his tongue falters when he would cry "Stand;" his hand trembles, and he almost forgets the sad business in which he is engaged. But the veteran has shaken off these slavish fears; he will take your purse, and then calmly demonstrate that he has done you no injury. It is evident this last is more of a free-thinker, and actor too; but certainly not a better man.

How many years have some persons of pregnant genius and unwearied diligence been in learning the art and mystery of free-thinking, and yet could never attain their unhappy purpose, till they had silenced conscience, and extinguished every spark of true virtue!

"What!" you will say then, "are there no virtuous free-thinkers?" "Yes; such are all the myriads that people the celestial regions, whose wise and holy thoughts know nothing of the least constraint, flowing in perfect unison with the steady determination of their will, which invariably points unto HIM who is the origin and end of all, the centre of perfection and happiness. But I need not send you to the skies; such free-thinkers there are on earth; men endued from heaven with a spirit of true freedom; now indeed, in the present imperfect state, clogged in its exertion innumerable ways, which makes them, not seldom, with a degree of impatience, long for the perfect liberty of the sons of GOD. It would not be surprising if some persons should ask, "Pray, sir, what is this new sect of free-thinkers you speak of? at least it is new to us; we remember never to have read or heard of them, and should be glad of information." It would be ill manners indeed, not to answer so civil a question; and that I may satisfy, in some measure, such fair inquirers touching this uncommon sect, I shall give a few lineaments of their character, hoping it will invite them, in a sedate hour, to trace it with greater accuracy. They are not a credulous generation, as some would draw them; simple creatures, that believe every word; but, as wise men,

they look well to their going: of searching, inquisitive spirits, they try all things, that they may find, and hold fast that which is good: men of impartial minds, who accept not persons in judgment, but hear the small as well as the great, considering, that as the latter are not always wise, so, whatever the world may think, there are wise men, the lustre of whose understanding is hid in the shade of poverty: they burn with a supreme love of truth, insomuch that they will buy it at any rate, and sell it not, being apprized of its inestimable worth, counting it infinitely more precious than rubies, and that nothing is to be compared with it: and what some will hardly credit, they are men of reason, willing to have their principles and practices canvassed with the severest scrutiny, and give a reason for both to every fair inquirer, or honestly confess their errors upon conviction. They would rather own truth in the lowest degradation, than sit with folly and error in the highest dignity; well knowing, that, however the latter may get the lead in their short course through a benighted world, yet that truth finally shall win the race and triumph for ever; and to add only one feature more, (for I intend not a finished picture), they are men humbly sensible of their remaining ignorance and imperfection, patient of instruction and reproof, never satisfied with any present attainments, but still reaching after higher measures of knowledge and virtue.

Let the free-thinkers of this age take up, for a moment, this portrait, and try if they can discern their own likeness.

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#### ANECDOTE.

THE progress of the great king, Alp Arslan, was retarded by the governor of Berzem; and Joseph, the Carizmian, presumed to defend his fortress against the powers of the East. When he was produced a captive in the royal tent, the Sultan, instead of praising his valour, severely reproached his obstinate folly, and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes and



left to expire in that painful situation. At this command the desperate Carizman, drawing a dagger, rushed headlong towards the throne: the guards raised their battle axes; their zeal was checked by Alp Arslan, the most skilful archer of the age; he drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, who was instantly cut in pieces. The wound was mortal, and the Turkish prince bequeathed a dying admonition to the pride of kings. "In my youth," said Alp Arslan, "I was advised by a sage to humble myself before God, to distrust my own strength, and never to despise the most contemptible enemy. I have neglected these lessons; and my neglect has been deservedly punished. Yesterday from an eminence I beheld the numbers, the discipline, and the spirit of my armies; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the

king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and in the confidence of my personal strength, I now fall into the hand of an assassin." Alp Arslan possessed the virtues of a Turk and a Musselman; his voice and stature commanded the reverence of mankind; his face was shaded with long whiskers; and his ample turban was fashioned in the shape of a crown. The remains of the Sultan were deposited in the tomb of the Seljukian dynasty, and the passenger might read and meditate this useful inscription: "O ye who have seen the glory of Alp Arslan, exalted to the heavens, repair to Maru, and you will behold it buried in the dust!" The annihilation of the inscription and the tomb itself, more forcibly proclaims the instability of human greatness. *Translated from the Bibliotheque Orientale of D'Herbelot, in Gibbon's Decline and Fall of the Roman Empire. Vol. X. p. 362.*

## LITERARY DEPARTMENT.

### I. REVIEW OF NEW PUBLICATIONS.

V. *The True Churchmen ascertained: or an Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern Publications.* By JOHN OVERTON, A. B. 8vo. pp xv & 422. 8s. Mawman.

(Continued from p. 29.)

#### CHAP. II.

*The REAL SENSE OF THE ARTICLES, and DOCTRINES OF OUR REFORMERS, investigated, and appealed to, on the question.*

##### SECTION I.

*The true interpretation sought, from our DIFFERENT FORMS as they illustrate and explain each other; the TITLE and PREAMBLE, annexed to the Articles; the CIRCUMSTANCES and OBJECT of our Reformers; their OTHER PUBLIC and APPROVED WRITINGS; and the AUTHORITIES they respected.*

"MUCH, it has appeared, is done to show, that the Articles are not to be interpreted according to their *literal* and *obvious* meaning; but that *less* is often intended in them than seems to Christ. Observ. No. 2.

be expressed. The most orthodox of our opponents contend for this extenuating construction of some of the articles. Is there then really *any* ground for it? "The meaning of the Articles," the Anti-Jacobin Reviewers have allowed, "*is undoubtedly to be sought from the framers of them.*" (January 1800. p. 19.) Is there then, in reality, *any* evidence, or *any* presumption, that the framers of our Articles did not mean to be understood according to the natural, obvious, and full signification of their words?" (p. 44.)

1. That this question ought to be answered in the negative Mr. O. proceeds to shew, from the exact harmony of the Articles, Homilies, and Liturgy,—three distinct species of writing, yet breathing the same spirit, and expressing themselves with the same degree of force; from the title which the Articles bear, "for AVOIDING DI-

VERSITIES OF OPINIONS, and the establishing of CONSENT touching true religion ;" and from the royal declaration prefixed to the Articles, which speaks of the *literal meaning* of the said Articles, as "the true and usual" meaning, and prohibits us from "*varying or departing* from them in the *least degree*," and from "affixing any NEW SENSE to any Article." He argues, that this declaration having been published more than half a century after the Articles were drawn up, proves them to have been the deliberate judgment of the Church ; and that the circumstances under which this declaration was published add force to this conclusion, since "of the two parties into which the Church was divided," Laud and his opponents, "that which was the most moderate professed to reach this standard, while the other, which consisted of a great majority, was supposed to exceed it." (p. 48.)

"2. All this then appears upon the very face of the Prayer-book ; and only additional support of our doctrine will be discovered, from a more extensive view of the OBJECT and SITUATION of the authors of our established forms. The circumstance usually alleged in support of a contrary opinion, is,—*That the errors of the Church of Rome being founded on the side of human powers and merit, our Reformers, to correct these errors, expressed themselves too strongly on the opposite side of the question ; or, to borrow Dr. Croft's simile, That to make the crooked straight, they bent it the other way.* (Bamp. Lect. p. 110 ; Gray's Bamp. Lect. p. 265 ; Hey's Nor. Lect. vol. iii. p. 497.) This circumstance the Doctor assigns as the reason why "the articles concerning grace, faith, and good-works, lean towards the side of enthusiasm," and why such a leaning "is neither to be condemned nor wondered at. (Bamp. Lect. p. 110.)" (p. 48, 49.)

But the writer argues, that the temper and circumstances of our Reformers, would incline them to every possible concession towards those from whom they separated, and did actually so far influence them herein as to excite the clamours of many, which continue to this day, for a farther refor-

mation ; and he quotes the authority of Bishops Burnet, Conybeare, and Pretyman, of Doctors Heylin, Ridley, Tucker, Hey, and Croft, and of Mr. Hume, to shew, that while the Church sought on the one hand, to avoid the errors of the Church of Rome, she aimed, on the other, to escape the extravagances of the Sectaries ; and thus have these gentlemen, according to Mr. O. proved that the objection, notwithstanding its plausibility, has no foundation whatever.

These extravagances, not less than the corruptions of the Church of Rome, Mr. O. asserts, on the authority of Mr. Strype, to have consisted, at the time the Articles were first drawn up, in a depreciation of the doctrines of grace, as the Puritans did not yet exist, and the errors of the other sectaries were of the Pelagian kind : and he concludes with remarking, that every one of the statements which had been advanced upon the subject by the persons whom he opposes, militates directly against the frequent insinuation, that expressions were adopted beyond what were the real sentiments of our Reformers, in order to accommodate and to comprehend the Calvinists.

"3. Another method by which we may approach the precise doctrines intended to be established in the written confessions of our Church, is, The examination of the OTHER WRITINGS AND DECLARATIONS of her Reformers, on the same subjects ; especially those which were of great publicity, or had the sanction of authority." (p. 55.)

The author asserts, that, "from the accession of Edward, when the Articles of our faith first came under regular discussion, to the period when they assumed their present form, and were finally imposed under Elizabeth, there is no other production, either of any collective body of the chief agents in the business, or even of any principal individual among them, that, in the smallest degree, restricts the most full and doctrinal interpretation of these Articles, upon the points in question." (p. 55.) He contends that the writings of Henry the Eighth's time are not legitimate authority, being tainted with Popish doctrines, as Bishop Pretyman and Dr. Hey assert



respecting some of them, and particularly respecting the work called, "The Necessary Doctrine, &c." printed in 1543; and yet, he adds,

With this confessedly POPISH "Necessary Doctrine," &c. Dr. Hey, (Nor. Lect. vol. iii. p. 206, 263, 344, 358, 375, 437, 446, 457, 463, 501, &c.) Dr. Ridley, (Lett. 2. p. 162.) Mr. Gray, (Bampt. Lect. p. 246.) Mr. Daubeney, (Appendix, p. 169, 182, 329, &c.) the Author of the Oxford Dissertation, (on the 17th Art. p. 32.) and the whole body of these Divines, constantly attempt to fix and illustrate the precise doctrines of our church! To these *Popish and heterogeneous works* of the reign of Henry the Eighth, the whole tribe of our opponents appeal, as to authorities that are indisputable, while the writings under Elizabeth, of the very period when our *Articles assumed their present form and authority*, and of the *very persons* who gave them this form and authority, are scarcely once glanced at! And what is very material to be remarked, this appeal is chiefly made on the very subject which constituted the *fundamental ground of difference* between the two churches, that which respects *human merit*, and the proper province of *Grace and Works!* (See as above, &c.) This circumstance discovers no little of the true nature of their cause. (p. 57.)

The works which the author enumerates as of legitimate authority, are, *THE ARTICLES OF KING EDWARD*, *THE CATECHISM OF NOWELL*, and *THE PUBLIC CONFESSIONS AND DECLARATIONS* of the Heads of the English Protestant Church, during their imprisonment in Queen Mary's days—of Ferrar, Hooper, Coverdale, Philpot, Taylor, Bradford, and Rogers—of Cranmer, Ridley, Latimer, Careless, and Clement, whose confession, Mr. Strype says, "may be looked upon as an Account of the Belief of the Professors in those days." Mr. O. then adds:—

These early productions deserve the more attention, because it is so common to insinuate, that the interpretation of the Articles now termed Methodistic or Calvinistic, was only introduced by the return of the exiles, on the accession of Elizabeth, and was not in the primary intention of our Church. (See Heylin's Quinq. Hist. Tracts, p. 609; Dr. Hey's Nor. Lect. vol. ii. p. 209; Daub. Appen. p. 230; &c.) According to this suggestion, the above illustrations of them, which were written before that period, must exhibit the most moderate view of their doctrines. Dr. Heylin appears to labour to prove, that the doctrines afterwards established, were not designed to be, what are sometimes called, more rigid. (Quinq. Hist. Tracts, p. 597.) It is sufficient

to our purpose if they were not intended to be less so, which will scarcely be much contested with us. But, as the decisions under Elizabeth are those which are binding upon Ministers now, to a few of the most authentic and important theological publications under her reign, we will particularly appeal. (p. 59, 60.)

Of these works, Mr. O. notices the *DECLARATION* of the Protestant's doctrine, drawn up and subscribed by Sandys, and the other eminent Divines, met in conference at Westminster, for the purpose of preparing the Book of Common Prayer, in the year 1559;—*THE CONFESSION*, to which the subscription of the Clergy was required in the following year;—*NOWELL'S CATECHISM*, above-mentioned;—*THE FAMOUS APOLOGY FOR THE ENGLISH CHURCH*, BY BISHOP JEWELL;—and *THE ANALYSIS OF THE THIRTY-NINE ARTICLES* BY THE REV. THOMAS ROGERS; and adds:—

If all these other approved and public theological works of our most distinguished Reformers and early Divines thus individually, collectively, and unequivocally, breathe one spirit, teach one doctrine, and favour our sense of the established Confession, there can remain little doubt either what the genuine doctrines of the Reformation were, or who they are that adhere to these doctrines. (p. 64.)

4. In speaking of *THE AUTHORITIES* to which our Reformers had regard, Mr. Overton, after allowing that they sometimes encouraged works which tended to promote the main object of a separation from the Church of Rome, though they did not approve of every sentiment contained in such works, yet maintains, that "the general doctrines of the Reformation must reflect some light upon the precise views of the Founders of our Church; and, that those Works and Authors, which they continually quote, and refer to, for the illustration of their sentiments, must afford very important evidence on the subject," (p. 66.) and then appeals, upon the points in question, to the *WRITINGS OF LUTHER*,—to the *WHOLE BODY OF THE CONFESSIONS OF ALL THE REFORMED CHURCHES*—to the authorities, which, next to the Sacred Scriptures, our Reformers especially professed to respect, *THE PRIMITIVE CHURCH*, and *THE WORKS OF ST. AUSTIN*; and contrasts

with this appeal, that almost exclusive reference to equivocal and illegitimate testimony, which is adopted by Mr. Daubeney and his friends.

#### SECTION II.

*The true interpretation of the Articles further sought, from the known PRIVATE SENTIMENTS of our Reformers.*

"The last illustration of the genuine sense of our constituted forms of doctrine, I shall mention, is, The known private sentiments of those who compiled and imposed them. These sentiments we mean to show were those which are now usually termed *Calvinistic*. Out of the multiplicity of evidence by which this fact might be established, I will select, as sufficiently decisive, only the following.

"1. First, The UNANIMOUS TESTIMONY of men of all sentiments."—(p. 69.) Among whom the Author enumerates Hume, Mosheim, the Conductors of the New Annual Register, the Critical Reviewers, Dr. Robertson, Bishop Burnet, Maclaine, Strype, Wilson, Smollet, and the Author of the Confessional, none of whom "were themselves Calvinists, but barely relate the matter, on their credit, as critics and historians." To these authorities he adds the venerable testimony of Davenant, Carleton, Hall, Ward, Usher, and Whitaker; who "both held these sentiments themselves, and are unanimous in declaring, that they were the common sentiments of the Founders of our Church." (p. 72.)

And what, he then asks, but the irresistible force of truth, could induce men of such opposite principles, and in such opposite situations, Believers and Infidels, Churchmen and Dissenters, Natives and Foreigners, Calvinists and Arminians, thus to unite in their testimony on the point? Must we not cease to expect any authentic information from history, if, to a considerable extent, credit is not due to such evidence as this? (p. 73.)

"2. The fact, however, is abundantly confirmed by the WRITINGS OF THE REFORMERS THEMSELVES. Nearly all those to which we have already referred, tend directly to its establishment. The rest are in perfect consistency with it. Nothing need be more decisive on the subject, than the

declarations and confessions of our Protestant Bishops, and Martyrs in prison. And these must be considered the genuine sentiments of the *first Founders* of our church. The banished Exiles could not yet have imported with their return the foreign admixture. Innumerable other productions of the reigns of Edward, Elizabeth, James, and Charles the First, equally full to the purpose, might however be specified; but to avoid unnecessary prolixity I will only dwell a little on three of these." (p. 73, 74.) These are NOWELL'S CATECHISM, which had been already largely noticed; THE CONFESSION OF LORD BACON; and the PETITION, presented by Thomas Talbot, and his brethren in sentiment, to the Convocation that settled our Articles, which, though the more moderate party, yet express sentiments, upon the points in question, which would be now termed Calvinistic, and pray that they may not be classed with Freewillers, Pelagians, &c. "How opposite, how diametrically opposite," the Author asks, "is this whole representation to that of our opponents, who contend that the *main body* of our Reformers were a kind of Arminian "Freewillers," and that they accommodated the xviith Article to a few dissenting Calvinists!" (p. 80.)

The next argument our Author employs to prove that the private sentiments of our Reformers were Calvinistic, is, the CONCESSIONS AND REASONINGS OF AVOWED ARMINIANS. Of these, Bishop Burnet asserts that "In England, the FIRST REFORMERS were GENERALLY in the SUBLAPSARIAN hypothesis;" but that "Perkins and others asserted the supralapsarian way;" which, he says, the foreign Reformers "*generally followed*." (Expos. of Art. p. 151.) Dr. Heylin, a strenuous Arminian, admits the truth of this position again and again; confesses that there was a GENERAL TENDENCY to Calvin's opinions; that he could find no good assurance, that any one had publicly opposed these sentiments in the University of Oxford, till after the beginning of King James's reign; nor more than two that secretly propagated other principles; and in



the reign of King Charles, more than sixty years after the final settling of the Articles, and during the whole intermediate period, he says, "the maintainers of the Anti-Calvinian doctrines, are but few in number, and make but a very *thin* appearance," that "*apparent rari nantes in gurgite vasto*," (Quinq. Hist. p. 627.) p. 82. And though modern Arminians are far more sparing in their concessions, yet Mr. O. shews that such concessions are sometimes made, and in proof of it, quotes Mr. Gray, and Bishop Cleaver.

But the prevalence of these sentiments may, it seems, be *easily accounted for*; and the whole body of Arminian Writers engage in assigning the reasons of it. (See Heylin, Quinq. Hist. p. 594, 609; Ridley's 3d Lett. p. 35; Gray's Lect. p. 265, 266; Hey's Nor. Lect. vol. ii. p. 209; Daubeny's Appendix. p. 230.) But does this overthrow, or establish, the fact? Admit that these sentiments are of foreign extraction: so it may be shewn are the general sentiments of the Reformation here. Admit that some of the great characters employed in resettling the Church on the Accession of Elizabeth, had acquired a greater relish for them than they had before: still these characters must be classed among our *principal Reformers*; still *this* was the period when the doctrines were legally established which are binding upon us. The more clearly therefore this circumstance is *accounted for* by the gentlemen in question, the more clearly do they establish the fact they wish to refute. They would insinuate indeed, that at some *previous* period of the Reformation, *other* (their own) sentiments obtained. Now admitting this also, it does not much concern us. They produce however no *proper* evidence that this was the case after any thing was *regularly and legally done*. (p. 84, 85.)

The Author asserts, that the attempt to prove, that it was only at some *later* period when these Calvinistic sentiments so prevalently obtained, would be, if possible, still more hopeless, as, according to the testimony of Heylin, Hume, Mosheim, and Bishop Burnet, they were *coeval* with our legal establishment; and that nearly the whole of what is produced in opposition to his argument from the Works of these times, was intended merely to guard against the *abuse* of the doctrines of grace, and, in that view, meets with the cordial approbation of every sensible modern Calvinist. He refers, in proof of this assertion, to a famous passage in Bishop Hooper's Introduc-

tion to his Exposition of the Decalogue, which has been mentioned by Mr. Gray, and many other writers who agree with him, as favouring their sentiments; and quotes to this purport the writings of Bishops Hall, Carleton, and Bancroft: and he contends that the same might be affirmed of *all* that has been so generally quoted, by the persons whom he opposes, from the works of Melancthon, Latimer, Hall, the Reformatio Legum, and the last clause of the xviii Article; these passages "containing nothing more than *salutary cautions* against the *abuses* or *misrepresentations* of the Calvinistic doctrines, of which cautions every prudent Calvinist fully admits the propriety." (p. 90, 91.)

"4. On all hands therefore does it thus unquestionably appear, how generally those sentiments were entertained by the **FOUNDERS OF OUR CHURCH**, which are *now* represented as "a curious conceit," "a system of nonsense," "an artifice of the devil;" "a doctrine, which carries its own condemnation upon the face of it," is synonymous with "fanaticism," "makes God a tyrant," "lays the ax at once to the root of all religion," "is full of barbarity and blasphemy:" and, strange to say, thus represented too, by those who fill high stations in this Church, by those who **PROFESS TO ADHERE TO THE GENUINE DOCTRINES OF HER REFORMERS!**" (p. 91.)

5. We intirely accord with the candid sentiments expressed in the following passage:—

Nothing, however, is further from our purpose, than to infer, from what has been advanced in this Section, that the precise theological system of *John Calvin*, in *all its parts*, and to its *full extent*, was intended to be established in the 39 Articles, to the exclusion of every milder sentiment. We think they have equally failed who have attempted to shew this, whether the exaltation, or degradation, of the national confession, has been their object. To say the least, our established forms do not *teach directly* several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the *Fall of Adam* was the effect of a *Divine Decree*: (Inst. lib. 3. cap. 23. § 8. p. 335.) They do not use the language it does, respecting the *extent of Christ's Redemption*: (Compare particularly the Explanation of the Creed in the Catechism; the Consecration Prayer in the Communion Ser-

vice; and the writings of Cranmer, Latimer, and Hooper, every where; with Instit lib. 3.) They are silent concerning *absolute reprobation*. (See 17th Art.; Clement's Confession; and the Articles subscribed in the 1st year of Elizabeth,) which is here taught expressly, Instit lib. 3. cap. 23. § 8; Ibid. § 1; and Calvin in Rom. ix 18.) The Authors of these forms unquestionably built upon the same foundation, with this celebrated Reformer, but they have not carried the superstructure to the same height. They were aware of the extremes to which some had proceeded on these subjects, and of the liability of the doctrines of grace to abuse; and wished therefore to express themselves with moderation and caution. They were aware of the inability of the human understanding to comprehend the whole of the Divine plan of procedure towards his creatures; and of course, of the difficulties attending the subject, when pursued beyond a certain limit. They wished, therefore, in framing a standing public Confession, to decide no further upon these deep points than they believed the decision of importance, and for which they had the most express and certain warrant of Scripture. They knew that on this subject especially

"Est modus in rebus, sunt certi denique fines,  
"Quos ultra citraque nequit consistere rectum."

Or, to adopt the more lofty language of inspiration; they knew in respect to the Divine procedure in these instances, "That clouds and darkness are round about him; but that righteousness and judgment are the habitation of his throne." They wished unequivocally to teach, that man's *salvation* is wholly of *grace*, but that his *perdition* is of *himself*; and neither to make *God the author of sin*, nor *man a mere machine*, and unfit to be treated as a *moral agent*. All beyond this, they have left to be resolved on the principle of human ignorance. And, whatever may be said to the contrary, this is not in the smallest degree belying the principles we have ascribed to them, and mutilating the subject, but discovering at once the greatest piety and the greatest wisdom upon it. (p. 93—95.)

The Author, after stating that the chief subjects of his Apology have professedly adopted these moderate views, proceeds to explain, that, notwithstanding the ground he has taken in this chapter, the object of his opponents attack and of his own defence is not Calvinism exclusively, but the Doctrine of *Salvation by Grace, through Faith in the Redeemer*; a doctrine by no means confined to Calvinists, but equally held by pious Arminians; and adds, that it is a matter of comparatively small moment, in what way some of the abstruse points agitated between Calvinists and Arminians are deter-

mined, while they agree with one another in the above essential doctrine.

### CHAP. III.

*An Examination whose teaching most resembles that of our Church and her Reformers, in respect to the USE made of the peculiar doctrines of the Gospel, and the necessity of PRACTICAL CHRISTIANITY.*

1. HERE Mr Overton observes, such was the USE made of the peculiar doctrines of the Gospel by our Reformers, that every view of the "Redeemer's character is presented; every part of his astonishing work is enumerated, in our Creeds; while to his Cross and Sufferings there is a constant reference throughout the public service. Every rite points to Him for its efficacy; every petition is presented in His name; every expectation is founded upon His merits; every endeavour is directed to His glory; every acceptable work is ascribed to the power of His grace." (p. 101.) Under the influence of these views they encountered difficulties, sustained persecution, and triumphed even in death; thus exhibiting the genuine PRACTICAL efficacy of their principles. He then shews, at some length, that the Church of England inculcates the necessity of something more than a mere form of religion, even a personal, practical, and experimental acquaintance with the doctrines of the Gospel:—

Either the Church of England, (says he), considers *all* persons real Christians who are comprehended within her external pale, or she considers only *some* of her visible members entitled to this character, and the rest mere nominal and professed Christians.—In a general form she uses general expressions. She assumes not the prerogative of knowing either men's hearts, or God's unrevealed appointments. Necessarily, therefore, not less than in the judgment of charity, on some occasions, she addresses *all* as true Christians who *profess* to be such. Every child that she has baptized, she speaks of, as "regenerate," as a partaker of the privileges of the gospel, and as, in some sense, called to "a state of salvation." She puts the language of real Christians into the mouths of all her worshippers: She expresses a favourable hope of every person whom she inters.—Are we then hence to conclude that our Church knows of no distinction but that between *professed* Christians and *professed* Heathens, Jews, &c; and that she really considers *all* who are her nominal members, in such a sense in a state of salvation, as that



they will escape future punishment and obtain everlasting happiness *whatever be their characters?* (p. 102.)

That our Church expressly teaches the contrary, Mr. O. proves from the Articles and Liturgy; and also from the writings of Ridley, Latimer, Cranmer, Taylor, Jewell, and every one of her chief Reformers, which speak expressly to the same effect, (p. 105); and, in support of his argument, he produces quotations from Ridley and Latimer, which declare, in common with the Articles and Liturgy, the necessity of experiencing the spiritual and practical influence of Christianity, as well as of making an outward profession of it.

2. The Author then states that the persons for whom he is apologizing entirely accord with the Church, both in thus *constantly referring to Christ* as the sun of their system, and in inculcating the *necessity of a personal and practical acquaintance with his doctrines* in order to salvation. The "consequent distinction between real and merely nominal Christians constitutes the most striking of their peculiarities, and in the judgment of such Divines as Dr. Paley, Dr. Croft, Mr. Daubeny, and Mr. Polwhele, the very essence of their guilt." p. 107.) He allows that they dwell upon the peculiar doctrines of Christianity, but denies that they therefore exalt one part of the Christian scheme to the destruction of another; the doctrines in question being pregnant with duties both to God and man; though, in order to constitute these duties Christian morality, he shews that they must be enforced from Christian motives. He farther asserts, that in thus maintaining the necessity of practical Christianity, he and his friends neither omit, misrepresent, nor depreciate the true doctrine of Baptism, but that their views are in exact unison with those of the Church; which he shews, by various quotations from her Articles and Liturgy, considers her nominal members as real Christians, only in proportion as they are acquainted with the renovating, sanctifying, and cheering effects of religion.

Mr. O. vindicates the propriety of

some modes of speaking used by his friends; and, though he denies the affirmation which represents them as teaching "that no one knows Christ, or is a true Christian, until he can specify the precise time and hour of his conversion," yet he adds:

Our Church declares and pronounces all those to be in a pardoned and absolved condition, "that truly repent, and unfeignedly believe the gospel." "They," she also says, "who in act or deed sin after their baptism, are washed by Christ's sacrifice from their sins, *when they turn again to God unfeignedly.*" (See her Forms of Absolution and Hom. on Salva. p. 12.) All therefore who do this have her warrant to consider themselves in a state of favour and acceptance with God, from the time when they thus turn unto him by true faith and repentance. The absurdity on the subject will, therefore, perhaps, rather, be found with those who treat all pretensions to any knowledge of our religious state with ridicule; and who can suppose men to repent, and believe, and be reformed, and carry on the Christian warfare, as the Church prescribes, and yet themselves have scarce any perception of it. (p. 111, 112.)

3. But that the persons whom he opposes *make comparatively little use* in their Sermons *of the peculiar doctrines of the Gospel*, and in this respect also deviate from the Church, Mr. Overton next endeavours to show from the vindications of this method of preaching which have been attempted by Mr. Clapham, Dr. Croft, Mr. Benson, and Mr. Haggitt; and from the complaints upon this subject which have been made by Mr. Jones, Bishop Horne, Bishop Horsley, and the Bishop of Durham.

Before the Author enters upon the inquiry, whether these Ministers, like the Church, inculcate, upon all capable subjects, the absolute *necessity of inward and practical Christianity*, in order to salvation, he premises:—

That it is no sufficient argument against the reality of a certain kind of experience in religion, or of certain religious attainments, that the objector is unacquainted with any such experience or attainments. He may not have used the proper means, or may be otherwise disqualified. Nor is it any sufficient evidence that the Christian improperly ascribes his repentance, comfort, and sanctification to the influence of the Holy Spirit, because he does not understand the *mode* of his divine operations; because he can only ascertain these operations by their *effects*; or because, in many particular instances, he cannot distinguish them from the workings of his own mind. (p. 114.)

Mr. O. then quotes passages from the Anti-Jacobin Reviewers, Mr. Daubeny, Mr. Polwhele, Dr. Paley, and Dr. Croft tending to confound the profession of Christianity with its reality; and observes that—

The scripture terms and phrases “conversion,” “regeneration,” the becoming “dead to sin” and “alive from the dead,” the being made “sons of God from children of wrath,” and all the other passages of God’s Word by which the *change* that leads to this difference, in the state and characters of men, is represented, these Divines tell us, now “MEAN NOTHING;” that is as they explain it “nothing to us, or to any one educated in a Christian country.” (p. 118.)

The Author then vindicates the use of the term *Christian Experience*, which he had before maintained, (p. 110) to be neither absurd nor unintelligible, as applied to the various exercises of the Christian’s mind, his spiritual conflicts, and his attainments in humility, faith, hope, love, and other graces; and defends Mr. Robinson’s account of it against Mr. Ludlam, who affirms, that Mr. Robinson, ‘in common with the *whole tribe* of Gospel Ministers, plainly mistakes the *confidence* of expectation for the *certainty* of experience.’ “The whole mystery in the matter,” says our Author, “is this: Christianity engages to bestow certain *present blessings*, and to produce certain *present effects*, as a preparation for a more perfect state hereafter, upon all who, in the Scripture sense of the word, receive it. In proportion, therefore, as any avowed Christians are *possessed* of these blessings, and the *subjects* of these effects, they are said to have *Christian experience*.” Mr. Clapham, Mr. Daubeny, Dr. Balguy, and Mr. Polwhele, are also shown to deny the existence of any such *experience* as that for which the Author contends; the latter of whom, in particular, treats with indecent ridicule the idea of the agency of Satan, and, in common with others, though against the plainest declarations of the Church, stigmatises as enthusiasm any pretence to the *actual* guidance, sanctification, or comfort of the Holy Ghost.

Mr. Overton thus closes the chapter:—

What we insist upon, in conclusion of our

inquiry, is this, that these Divines must hold— Either that ALL professed Christians, who are members of our church, *whatever be their characters*, are in a state of acceptance with God, and would go to heaven should they die in their present state;—or, that only *SOME* of such persons are in this state; namely, those whose *characters* correspond with their profession.

If the former position be maintained; we pronounce it, without the smallest fear of refutation, licentious, unscriptural, and directly opposite to the most plain and express doctrine of our church. If the latter proposition be adhered to; then must they admit a *distinction* between “the good and the evil,” between real and merely nominal Christians, and the necessity of the latter being *changed and converted*; then will their reprobation of others for making this distinction and inculcating this necessity, be found absurd; then will it be obvious, that it is not, as they would persuade us, the Word of God, but their language about *all* baptized persons being in a state of salvation, which “means nothing.”—If it is persisted in, that in making this ideal distinction among the professors of Christianity, no persons who possess outward decency of character, or as they term it, no “moral Christian,” should be supposed radically defective; this is acknowledging in so many words, that *internal and spiritual* Christianity is dispensed with.

In reference then to the whole which has been advanced in this chapter, we appeal to all competent judges to say, whose teaching most resembles that of the Church and her Reformers on these subjects; *ours* who make Christ and his peculiar doctrines the soul which animates the whole body of our divinity, or *theirs* who make so little use of the Saviour and these doctrines; *ours* who thus insist upon internal and practical Christianity, or *theirs* who rest so much upon mere externals, and use the language which has been exhibited?—(p. 126, 127.)

(To be continued.)

VI. *An Essay on the Divine Authority of the New Testament*, by DAVID BOGUE. 12mo. pp. xxvi. and 296 3s. 6d. boards, fine paper, 4s.—Seeley and Williams. 1801.

WE learn from a Letter which precedes this Essay, that it has been written, with a view to being translated into French, and prefixed by way of Introduction to a large impression of the New Testament in that language, which the London Missionary Society has resolved to distribute in France. The Author’s object is to furnish a compendious view of the various Evidences, both internal and external, which may be adduced in support of the Divine Authority of the New Testament; and



to refute the most popular Objections which have been brought against it. This object, we are of opinion, he has accomplished with a considerable share of ability; and in a spirit of candour and moderation, highly becoming the advocate of Christianity. He does not profess to have discovered new arguments, or to have employed new modes of reasoning, on a subject which has already undergone so much able and elaborate discussion; but he is unquestionably entitled to the praise of patient investigation, judicious selection, and methodical arrangement; and he has also given to his performance, as great an appearance of novelty as could reasonably be expected.

Mr. Bogue has divided his work into short sections, each containing a distinct head of evidence; a mode attended with this advantage among others, that the propositions he endeavours to establish being independent in some measure of each other, a failure in one part of his reasoning does not greatly weaken any other, nor necessarily affect, in any material degree, the general result of all his arguments. A few assumptions not perfectly warranted, and some reasonings of an inconclusive kind, might possibly be pointed out; but it is due to Mr. Bogue to say, that within the narrow compass of a pocket volume, he has comprised a greater variety of proofs in favour of Christianity, than has ever been brought to bear on the truth of any other facts, or perhaps than is even to be expected, except in the case of a divine revelation.

While, however, we cannot but cordially applaud the well tempered zeal and sound piety, which are generally displayed throughout this Essay, we should deem it a dereliction of our duty, were we to omit animadverting upon the Author's erroneous representation of the sentiments of the Apostles on the subject of Civil Government. In answering a supposed objection made to the Christian religion, as favourable to despotism, and inimical to civil liberty, he observes, (p. 208.) "But let us hear the New Testament speak for itself: and it speaks with plainness and fidelity, and yet with a

delicacy suited to the age in which it was written, and to the jealousy of the governments which then existed. (See Rom. xiii. 1.) Civil Government, it says, is an ordinance of divine institution: this means, it is the will of God that men should not live as the beasts of the field, without control; but that they should be formed into societies regulated by laws; and that these laws should be executed by magistrates appointed for the purpose. *What kind of government and what kind of rulers are designed*, the writer particularly specifies.—"They are not a terror to good works, but to the evil. Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil... They are God's ministers, attending continually upon this very thing;" i. e. their talents and their time are all employed in this great and good work. *Such is the government which the New Testament describes; and such are the governors to whom it enjoins subjection.*" And he proceeds to add, that whoever refuses to be subject to such a government, and to give high respect to such rulers, and to pay them tribute, resists an ordinance of God which is both reasonable and beneficial, and deservedly receives to himself condemnation.

But where, we would ask, does Mr. B. find those qualifying expressions, which furnish any ground for asserting, that it is only to "*such governments*" as, "are not a terror to good works but to the evil," that Christians are enjoined subjection? We mean not indeed to deny, nay we are disposed strenuously to maintain, that in all cases God must be obeyed rather than man: and that whenever the commands, even of our lawful rulers, require us to act in opposition to the express will of God, we ought, rather than comply, to endure any extremity of suffering. This reserve we are taught to make, not only by the words of the Apostles (Acts v. 29.), but by their example also, as well as that of the whole army

of martyrs. We contend, however, that no other exception can be fairly deduced from the New Testament.

Had Mr. B. quoted the entire passage, he would have furnished his readers with *prima facie* evidence of the futility of his reasoning. Why has he not given the Apostle's words, instead of his own forced construction of them? Let us insert what he has omitted, and contrast it with his comment. (Rom. xiii. 1 and 2) "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation." Again, (Tit. iii. 1.) "Put them in mind to be subject to principalities and powers, to obey magistrates;"—and to the same effect is St. Peter's injunction, in his first Epistle, (ii. 13.) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." In these passages there are no exceptive clauses; no restrictions of the words to particular kinds of government, or to rulers of a certain character. When St. Paul so strongly commanded every soul to whom he wrote among the Romans, to be subject to the powers that be, no exception was made of the government then existing at Rome, or of the *then* reigning emperor. And yet, if the character either of the government, or of the person administering it, could be pleaded as an exemption from the obligation of this command, it might well be argued that the government of Rome under Nero was of that description. But, as if to silence for ever such reasonings as those of Mr. B., it is even under the despotic government of Rome, it is even under Nero, one of the most cruel, unjust, and despotic of Rome's tyrants, that Christians are commanded, on pain of condemnation, to be subject unto the powers that be; and that, "not only for wrath, but also for conscience sake."

Could Mr. B. see no analogy between

the case of subjects and that of servants, who are commanded to be subject to their masters "with all fear, not only to the good and gentle, but also to the froward?" (1 Pet. ii. 18.) The analogy, in our opinion, is so strong, as to remove every doubt on the subject, and, at the same time, to suggest the just qualifications and restrictions on this important point. It would, indeed, be foreign to our present purpose, and would also lead us into too wide a field, were we to attempt fully to lay down, explain, and apply the principles of civil government. But it may not be amiss for us, to give a brief general statement, of what we conceive to be the sound scriptural doctrine on this head; and we trust it will be found such as might have been expected from the genius and spirit of Christianity.

We do an injury to the dignified simplicity of Scripture Language, when we construe it with the accurate minuteness of Special Pleading. The Gospel was addressed to plain men, and it therefore uses popular language; and, provided its general meaning be clear, it is not careful to guard against captious objections, or subtle misconstructions. It lays down general principles and weighty truths in plain, broad, and intelligible terms; so that he who runs may read: but having done this, it often leaves these general principles and weighty truths, though at the risk of being explained away, or distorted from their just direction, to the sound discretion, or rather the honest simplicity, of the reader. It is his part to supply the requisite qualifications, or to pursue the pregnant generalities of Scripture into all their practical ramifications.

To apply this to our present subject. There was reason to fear from several causes, that persons converted to Christianity might consider themselves as absolved, by becoming Christians, from their obligation to obey the laws of the civil community to which they belonged. To silence all such suppositions, St. Paul reminds the Roman Christians, that civil government is the ordinance of God, established by Divine Providence, and sanctioned by its manifest



utility, and by the clearly beneficial effects of which the Divine Framer of all things had rendered it productive to society; that the direct object and tendency of this ordinance of God, civil government, are the promotion of "good works," "and the avenging of the evil;" and that therefore rulers, they who execute this civil government, are to be obeyed, not merely from considerations of temporal interest, but from a regard to the Divine Authority.

Yet all this, let it be observed, is general language; and they who should hence infer, that ingenuity can conceive no case in which it would be lawful for Christians to resist their governors, would reason erroneously on the one hand; while they who, with Mr. Bogue, conclude that it is only to governments eminently just and beneficial, that this subjection is due, reason far more erroneously, as well as dangerously, on the other. For the injunction is to be illustrated by the general spirit of Christianity. Her votaries were to be meek, peaceable, sober-minded, humble, contented, patient, full of self-denial, full of love, considering themselves strangers and pilgrims on earth, and remembering that the fashion of this world passeth away.—Now, it is obvious, that men of this character would be disposed to be quiet, orderly, submissive subjects, under almost any government. Thankful that in such a world as this, any restraints were imposed on the unruly passions of men; that by the strong arm of the Law, protection was administered to the weak and the defenceless; and accounting themselves happy if they were exempted from any great solicitude for their own and their families' safety; they would not be eager to obtain political power, nor to correct political grievances; they would not be forward to join political parties; and we may venture to assert, looking back on all the instances of revolutions recorded in history, that there are scarcely any wherein they would have been disposed to take the smallest share; scarcely any wherein, with the exception above mentioned of obeying God rather than man, they would have been inclined to resist the arbitrary man-

dates of the despot who ruled over them.

But still human ingenuity may devise a case, which will form an exception to this general rule. "Extreme cases," as was well observed by the practical wisdom of Mr. Burke, "teach their own lessons;" and when, in order to include them, we strain those principles of ordinary and general use, which apply plainly and directly to nearly all possible cases, and which, by their general spirit and genius, furnish a sufficient guide for our conduct, even in the painful and dreadful extremity which may be justly exempted from their literal application; when we do this, we commit a violence on the dictates of sound sense and just reasoning, and render principles which, rationally understood, would tend to the general happiness, the means and instruments of faction and anarchy, of discontent and misery.

To apply to the case of submission to civil government, the parallel instance of the obedience of servants to their masters—It could not well be maintained, that there was no possible case wherein servants would not be bound to obey their master's injunctions; yet it is still more clear, that they were not to consider themselves as obliged to obey such commands only as were just and reasonable;—they were, on the contrary, to be "subject, with all fear, not only to such masters as were good and gentle, but also to the froward."

After having said thus much, it may perhaps be expedient to guard against one possible misconstruction of our doctrine, by observing, that where the established constitution of a country has invested any of its inhabitants with any share of political power, they are bound to consider themselves as entrusted with it, in the order of Providence, for the public good; and they are not at liberty to abuse it, or give it up. But here also, the genius and temper of Christianity will be manifest in the language and conduct of a true Christian. When he finds himself compelled to take part in any political struggle, he will not be clamorous, contentious, and violent; but mode-

rate, soberminded, and peaceable. He will inspect himself, as well as his governors; and, in short, will be ever disposed, according to the Apostle's injunction, "to follow peace always by all means."

We are conscious that much more ought to have been said, in order to do full justice to this important and abused subject; but for the present it may suffice, to have rescued the Holy Scriptures from the false gloss of Mr. B.; and we dwell on it with the greater earnestness, because we are really sorry to see any of the pages of a book, in which there are so many things to commend, defaced by opinions so dangerous and unwarranted; unwarranted, in as much as they receive no countenance from the Bible; and dangerous, as tending to relax the sinews of lawful restraint, and to introduce a spirit of insubordination and anarchy.

Perhaps Mr. B. may have been betrayed into this misconstruction of St. Paul's doctrine, by an unwarrantable extension of the principle of becoming all things to all men. However that may be, he has undoubtedly given to the Apostle's words a meaning, which they were not intended to convey. If he can really deduce from the passage in question, the view he has taken of the subject, we shall regard it as a striking example of the force of prejudice over a judgment, in many other respects sound and enlightened.

It may, perhaps, be thought by some, that such sentiments will tend to conciliate the Jacobins of France, as well as those of England, by removing one of their main objections to the Holy Scriptures. We more than doubt the fact; but even if its truth were less dubious than it is, it will scarcely serve to justify, especially on such an occasion, that flexible complaisance which would please at the expense of truth. The objections of these unhappy men to Christianity have a much deeper root. They originate in the depravity of their hearts; and being fostered by pride and sensuality, are at length matured into an inveterate and determined hostility, (an hostility which nothing but divine grace can conquer), as well to the humiliating nature of the doc-

trines of Christianity, as to the unexampled purity of her precepts.

With earnest wishes for the success of Mr. B.'s able and benevolent labours, we should rejoice, if, by any thing we have said, he should be induced to reconsider the topic to which we have felt ourselves compelled to advert, and to correct the errors on which we have been commenting, previously to the publication of the work in French.

Mr. B. quotes (p. 215.) Matt. xviii. 15 to 17, as containing the particular mode of ecclesiastical government prescribed by Christ himself; but that passage appears to us to leave the matter perfectly undecided, and to give a preference to no form of Church government whatever. We apprehend that Mr. B. wishes to have it understood, that it may be inferred from our Saviour's words, that the Independent mode of Church government was that prescribed by Christ. We will only remark, that, if it were, it will be for him to explain the causes of the early and uniform deviation of the Christian Church from the institutions of its founder.

The style of this performance is sufficiently clear and perspicuous; but it appears from the form of many of the sentences, to have been composed with a view to the French dress, which we are told it is to assume; and probably to this cause may be attributed its frequent stiffness and inelegance. This, however, is a defect of inferior importance; nor is it mentioned with a view to detract from the very great intrinsic merits of the publication. It is certainly, upon the whole, very admirably calculated to remove the existing prejudices against Christianity from the minds of sceptics, not only in this country, but in that for which it is more particularly designed. As a proof of the justice of our commendations, we insert the following extract, which will afford the reader a very fair specimen of the Author's style, and manner of reasoning.

Upon the Prophecies concerning Christ, he thus speaks:—

LET those who assert predictions to be fortunate conjectures, stop for a moment and seriously consider the prophecies of the Old



Testament (the first volume of this book, and of equal authority, as may be afterwards shewn) concerning the Messiah. Perhaps there may be an hundred passages or more, each containing somewhat distinct and peculiar in the description of his character: a character in which are many things, very remarkable, some apparently contradictory; see particularly Isaiah liii. They were recorded by different men, in different countries, and in different ages: and the last, some centuries before his appearance. Christians say that all these predictions relate to Jesus Christ. The matter is capable of accurate examination. History sacred and profane furnishes us with a number of persons, heroes, warriors, statesmen, kings, sages and philosophers. Apply the prophecies to any of them you please. Take Judas, or Peter, or John, or Herod; or go to profane history: take Alexander or Cæsar; or if you think it will answer better, take Confucius, Socrates, or Marcus Antoninus. Apply to them the prophecies of the Old Testament. If one particular suits, a second does not: a third renders it evident that not one of them is the man designed. Apply them to Christ; apply all the hundred or more; an astonishing correspondence appears: every one fits him: there is not a single prediction which is discordant. He that will call this, chance; and ascribe the agreement merely to fortuitous circumstances, is not fit to be argued with; and must not say that Christians alone are credulous.

There is a circumstance peculiarly striking, which we should not pass over; namely, that the predictions concerning Christ are all in the keeping of his enemies. Had the disciples of Jesus been the sole guardians of the sacred books, it might have been said, that they altered them to make the prophecy accord with the event. But the Jews are the keepers, the jealous keepers of the ancient prophecies: and their hatred to Christ and his cause is at least as strong as their veneration for the prophets of their nation. Ask them for the book; they will give it you, and curse Jesus of Nazareth. But read it, and you will find a perfect agreement between the prediction and the event, in the character of Christ; and that it is not without sufficient reason we believe that Jesus is the true Messiah promised of old. (p. 161—163.)

We forbear giving any further extracts from this valuable work, though we could have selected many passages, in which the truth of Christianity is placed in a very convincing light; but we subjoin the Table of Contents, that our Readers may have the whole of the Author's plan before them at one view:—

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*—Sect. I. How little the enemies of Christianity have been able to say against it, merits notice, (p. 251.)—Sect. II. Deists do not examine Christianity with the spirit of men who are searching after truth, (p. 254.)—Sect. III. From a spirit of opposition to the Gospel, and in order to destroy its credibility, Deists run into the greatest absurdities, (p. 256.)—Sect. IV. The system of the Deists does not supply the place of the Gospel, nor make suitable and sufficient provision for the happiness of man, (p. 259.)—Sect. V. There is good reason to conclude that the system of natural religion, which the Deists profess to hold, is derived from the New Testament, (p. 263.)—Sect. VI. Deists do not*



seem, even with respect to their own system of religion, to be in earnest, either as to the practice or propagation of it, [p. 265.]—Sect. VII. A comparison between the most eminent Christians and Deists, as to their temper and conduct in life, [p. 270.]—Sect. VIII. The most eminent Deists and Christians compared, as to their views and hopes at the approach of death, [p. 273.]

CHAP. X. SOME MISCELLANEOUS CONSIDERATIONS, AND CONCLUSION, [p. 280.]—

Sect. I. The harmony of the different parts of the evidence for Christianity, [p. 281.]—

Sect. II. Every man of a good disposition must wish the Gospel to be true, [p. 283.]—

Sect. III. The temper required in those who examine the evidences of Christianity, [p. 285.]—

Sect. IV. The truth of the Christian religion believed by those who have spent all their days in studying the New Testament, [p. 288.]—

Conclusion, [p. 292.]

VIII. *Pastoral Hints on the Importance of religious Education; with an Outline of a Familiar Plan of Instruction; designed for the Assistance of Families.* By EDWARD BURN, M. A. 8vo. pp. 37. 1s. Rivingtons. 1801.

THIS tract is dedicated to the Congregation of St. Mary's Chapel in Birmingham. Parochial Ministers, who rightly discharge the duties of their high office, generally possess a strong influence over their hearers; and we shall be always happy to see them exerting that influence in a beneficial manner. Every neighbourhood is an epitome of the world at large; and he who enters into the necessities of the circle around him, with the deep interest which should ever be felt by a faithful pastor, is much more likely to benefit mankind by his writings than the retired student.

Mr. Burn observes, That the PRINCIPLES of the rising generation are not in general founded on the DOCTRINES of Christianity; nor their TASTE formed by its SPIRIT; nor their LIVES governed by its LAWS; nor their DESIRES directed to the HAPPINESS it sets before them. Upon each of these heads the Author enlarges; and having from this view inferred the duty of counteracting these evils by bringing up our children in the "nurture and admonition of the Lord," he proceeds to point out,—1. The KIND OF INSTRUCTION to be imparted, which should chiefly respect the sinfulness of man, and the nature and method of his salvation: 2. The most effectual MANNER OF COM-

MUNICATING this instruction, namely, that it should be adapted to the capacity of children; should be persevered in with tenderness, condescension, and patience; and that parents should for this end avail themselves of little incidents and circumstances: 3. That to give EFFICACY to instruction, example; a well regulated authority, avoiding the extremes of excessive fondness and unjust severity; and prayer, are necessary: and 4. The MOTIVES, which should influence parents herein, since they will hereby consult the greatest good of their children; will take the most effectual means of making them blessings to their instructors; and will forward, in an important degree, the great ends of the Christian Ministry.

In the Plan of Instruction, which is subjoined to these hints, and which is divided into *Catechetical, Historical, Doctrinal and Explanatory, and Devotional and Moral*, the Author points out the most useful books, under each head.

We can safely recommend this Tract to our readers. The subject is of primary importance to individual and public happiness; and the Author's manner of treating it is both pleasing and instructive.

VIII. *Address to the Inhabitants of the United Kingdom of Great Britain and Ireland, on the Termination of the War with France.* By the Rev. THOMAS ROBINSON, M. A. Vicar of St. Mary's, Leicester. 8vo. 1s. and 12mo. 4d. or 100 for 25s. Rivingtons.

IN this seasonable Address, the pious Author calls his readers to a review of *past events*: from which they may learn,—to look beyond the measures of senators and statesmen, if they would ascertain the true cause of the calamities we have suffered; to bow with unfeigned submission to the sovereign and righteous will of the Almighty; to remember, that "the vows of the Lord, made in the solemn days of Fasting and Humiliation, are upon them;" and to be thankful for past mercies. He further excites them, to derive *suitable improvement from the important event of peace*; to be grateful for present national blessings and prospects: and also to consider *what ought to be our future plans*. And here he

cautions his countrymen to "sin no more, lest a worse thing come unto them;" to preserve peace among themselves; and to watch against the danger that may arise to their principles from intercourse with their late

enemies. And he calls upon Magistrates, Ministers, Parents, Masters of Families, and Individuals in private life of every rank and description, to glorify God in their various capacities and situations.

## II. REVIEW OF REVIEWS, &c. &c.

THE ORIGIN, ADVANTAGES, DISADVANTAGES, AND IMPORTANCE OF LITERARY JOURNALS.

(Concluded from our last.)

WHATEVER objections may be urged against periodical works, under the present circumstances of the world, and while they are so popular, this class of publications is certainly of great IMPORTANCE to society. Not only the interests of Taste and Literature, but those of Morals, Politics, and Christianity, are intimately connected with such works. If we except newspapers in respect to politics, it may at least be questioned whether Reviews do not guide the opinion of a great majority of readers, on these important topics, more than all other human productions together. The supposition will not, after deliberate reflection, appear extravagant. There is, at the present period, a peculiar preparation in the great body of society for the reception of such publications. Compared with our ancestors, we are a new race. Learning is no longer confined within the retreats of academies, but it is diffused among all ranks and classes of men. All can read; all therefore are prepared to talk; all affect to think, and judge, for themselves, on every subject of importance. All, therefore, desire a certain degree of information on such subjects. But the bulk of readers, whether of the higher or lower orders in society, are debarred by their business, their pleasures, or their indolence, from the perusal of large and abstruse disquisitions. A Newspaper, a Magazine, or a Review, is, therefore, exactly the publication suited to their case.

There are too, in the very nature of Reviews, many things adapted to render them popular. They charm by their variety, their brevity, and their aptitude to furnish matter for general conversation. They create an appetite by their regular and periodical re-

turns. They are respected by Authors from motives of selfishness. They impose by their high pretensions, and authoritative decisions. They impress by reiteration; the tale told every day at length is credited. They, therefore, who read little else, on the subjects in question, naturally imbibe whatever principles are propagated in these Reviews. The justness of this reasoning has been recognized, and the force of it fully illustrated, by several of the critics themselves.

The influence of periodical criticism on the public mind is also manifest from other evidence. It was the criticism of Addison which first rendered even Milton popular. So in an illustrious recent instance, "the *Mercur*, a famous French Journal," the Abbe Barruel says, "by its encomiums, or its weekly criticisms, nearly decided the fate of all literary productions. The encomiums," he subjoins, "which Voltaire lavished on that Journal, after La Harpe had undertaken the direction of it, shew how little governments are aware of the influence of such Journals over the public opinion." "The conspirators," he says again, "were well acquainted with the powers of a Journal, and saw what advantage could be reaped from this literary dominion." And having mentioned the unfair and great use made of these Journals, and their gross perversion of "works purely literary," it is added, "by such artifices, the La Harpes (the Journalists) of the day forwarded the conspiracy as much, if not more, than the most active of the sophisters, or their most impious writers." And again, "Let the reader judge from thence how powerfully the periodical papers contributed to the designs of the conspirators, and it was by them that the public mind was



chiefly directed to their desired object." And in our own country, at the present moment, the encouragement which an author receives from his bookseller is almost wholly proportioned to the manner in which the work shall be treated in the Reviews. Their verdicts, when favourable, are, accordingly, sometimes advertised, as the legitimate passport for a book's circulation. On the same ground, are works usually admitted, or rejected, by the members of our numerous Book Societies.

Nor is it of consequence, that a few sturdy doctors affect to despise the decisions of these critics. Our position is, that they influence the *public* mind on every popular subject; and, as the great author of "Reflections on the French Revolution" has observed, and, as that event has fully proved, in vain will a few individuals of any description attempt long to preserve any public institutions which the public have been taught to despise.

The importance of the publications in question, is, therefore, we see, immense. The grand engine by which the whole system of the government, religion, learning, and manners of a nation is moved, is the press. And yet, as we have shewn, the press is governed to a great degree by these publications.—It is then of vast moment to the public happiness, that the principles of these works should be sound. If, with the interests of literature, those of the throne and the altar are properly regarded by the Conductors of such works; if, like the ancient Roman censors, they are indeed careful "*ne injuriam capiat respublica*;" they occupy a station of the first importance; they class with the greatest benefactors to their country, and are intitled to its warmest gratitude. On the other hand, if, under the mask of literary criticism, they are fostering a spurious philoso-

Christ. Observ. No. 2.

phy, and an unscriptural religion; if they are openly, or secretly, undermining institutions which time has rendered venerable, and experience has proved invaluable; or, if zealous for out-works, and forms, and externals, they mutilate the doctrines and neglect the spirit of the National Church, their employment and their deserts must be estimated very differently. In this case, it is high time that these guardians of our literature should themselves be guarded, that these controllers of the press should themselves be controlled; it is high time some effort should be made to counteract the operation of principles so defective or pernicious. Whether or not, some, or all, of our monthly publications are reprehensible in some, or all, of these particulars, shall be shewn hereafter. Nor can they who have assumed the office of judging others, reasonably object to be scrutinized themselves. Conscious of the merciless amputations they have made, they can only, on losing a few thumbs and great toes of their own, adopt the language of Adonibezek, "As we have done, so it is requited us."

But after all, we too, it will be said, have our prejudices. This will be readily and cheerfully admitted. Our object is to shew, that amidst all the infatuated fondness for innovation which obtains, that after so many unsupported pretensions to the character of friends to our civil and ecclesiastical establishment, there is yet a large body of men who are really prejudiced in favour of their genuine principles. From these principles we shall neither be driven by calumny, nor seduced by favour; persuaded as we are, that they are equally founded in truth, and pregnant with good; and that only in a firm adherence to them can be expected the happiness of individuals, and the prosperity of our nation.

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### III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

\* \* Authentic communications will be thankfully received, and may be addressed, under cover, to the Editors, at the Publisher's.

#### GREAT BRITAIN.

A NEW edition of the *True Churchman Ascertained*, by the Rev. JOHN OVERTON, is in the press, and will be ready about the middle of March.

The Rev. JAMES FRANKS, of Halifax, has circulated proposals for publishing by subscription a work intitled *SACRED LITERATURE, or Remarks upon the Book of Genesis; collected and arranged, to promote the Knowledge, and evince the Excellence of the Holy Scriptures*. It will be printed in one vol. 8vo. price 8s. upon a good paper, and with a good type, and will extend to more than 450 pages. The Author observes in his proposals:—"I have been long of opinion, that a person could not be better employed, than in collecting and arranging those excellent scriptural remarks, that are widely scattered in a vast number of books.

"The Historian, the Linguist, the Traveler, the Rhetorician, the Philosopher, the Logician, the Mythologist, the Lawyer, the Physician, the Divine, by bending the force of their attention to some particular object, may either discover, or place in a striking point of view, some parts of Scripture, which have relation to the subjects, with which they are respectively most intimately acquainted. It has been my intention, as far as I have had leisure and opportunities, to collect such scattered passages."

Mr. NICHOLSON, who has for some time conducted, *A Journal of Natural Philosophy, Chemistry, and the Arts*, in 4to. discontinued the 4to. form on the 1st Dec. and on the 1st Jan. began a new series. in Monthly Numbers, in 8vo. at 2s. 6d. each, with a variety of improvements in the plan.

Mr. BLAIR, of Great Russell Street, has circulated proposals for publishing an *Entire System of Medical and Operative Surgery; comprising the latest Improvements, in Theory and Practice*; with upwards of 150 Engravings of Chirurgical Diseases, Operations, and Instruments, executed by Mr. Hery. The work will extend to five vols. in 8vo. at 12s. per vol. to Subscribers, and 15s. to Non-subscribers. A few impressions will be taken upon superfine wove paper, with proof plates, at 18s. per volume.

Speedily will be published, by James Dillon and Sons, Printers, Edinburgh, and by Ogle, London, *The EVANGELICAL PREACHER, a Collection of Doctrinal and Practical Sermons, by Dissenting Ministers of the last century*, Bradbury, J. & S. Stennett, Gill, Hurri- on, Grosvenor, Brine, &c. chiefly selected from detached pamphlets rarely to be met with.

The periodical work, called *The MONTHLY EPITOME*, began an enlarged and improved Series on the 1st of Feb. A department for

Original Criticism and Correspondence is added to the former plan, which was confined to an analysis of a few leading or popular works, and extracts from them, together with a List of New Publications, &c. An additional half-sheet is given, though the price is not raised; and if it be found requisite, a Supplementary number will be added to each future Volume. The Proprietors say that their work will be more Impartial, Early, Comprehensive, Interesting, and Select, than other Literary Journals. These are large promises, and we fear will raise expectations, which will be disappointed; we are well informed, however, and this it is with which the CHRISTIAN OBSERVER has most concern, that the Work is under the management of persons who will exclude every thing injurious to sound principles and good morals.

A new edition of WHISTON'S JOSEPHUS is publishing at Edinburgh in Numbers. It will be completed in 34 Numbers, at 6d. each, or on fine paper, 7½d., making three vols. in 8vo.

A new edition of FENELON'S *Treatise on Charity*, in 1 vol. 8vo. is gone to press.

A volume of *Discourses*, by the Rev Mr. DAUBENY, upon the connection between the Old and New Testament, will be speedily published.

A small Annual Volume is announced, entitled *The POETICAL REGISTER, AND REPOSITORY OF FUGITIVE POETRY*. It is intended to comprise all those pieces of fugitive poetry worthy of preservation, which are to be found in the various periodical publications; original contributions from literary characters; concise criticisms on the principal poetic and dramatic productions, with a complete catalogue; notices of works designed for the press; biographical sketches of celebrated poets who died in the course of the last year; and a selection from scarce ancient English Poets, of such poems as are not generally known, with biographical notices of their authors. The original department of this work will be supported by several writers of poetical eminence.

For the accommodation of those who may wish to travel through France upon the perfect establishment of Peace, there is in the Press *A NEW ITINERARY, or Correct Delineation of all the Great and Cross Roads throughout the 103 Departments of the French Republic*; translated from a New Work published at Paris by command of the Directors General of the Post Office; to which will be added, The Existing Laws respecting Postage, an Exact List of the places where Post Horses are stationed, the respective Distances of such places, and the Departure and Arrival of the Mails, with copious Indexes, and a Road Map of the 103 Departments.

In the press, and will be published by Chap-



man and Co. of Edinburgh, an elegant and uniform edition of the *Smaller Practical Works of the late Rev. JOHN BROWN, of Haddington*; with a large account of his Life. It is expected they will form six vols. in 12mo.

Mr. BEARDMAN, Veterinary Surgeon to the Third Regiment of Dragoons, has in the press *A Dictionary of the Veterinary Art*, which will be published in two vols. 4to. with anatomical plates.

Mr. PORSON has advertised the *Supplementary Preface and Notes to his second edition of the Hecuba*, separately, to accommodate the purchasers of the first.

In the course of this year will be published *Observations on the Theory and Practice of Landscape Gardening*, by H. REPTON, Esq. in 4to, with numerous plates, price 4l. 4s. to subscribers.

Mr. GIFFORD proposes to publish next winter the first volume of *A History of France, from the Accession of Lewis XVI. to the Peace of 18<sup>th</sup>*. It will be printed in 4to. and extend to three or four volumes. To each volume will be subjoined an Appendix of State Papers, &c.

A second volume in 4to. with a Map and Engravings, is in the press, of Lieut. Col. COLLINS'S *Account of the English Colony in New South Wales*, comprising the Transactions of the Settlement for four years subsequent to the former account, and containing some interesting particulars of the discovery of Bass Strait, and further observations on the Customs and Manners of the Natives of New Holland.

The first volume of a magnificent work in 4to is announced for the month of March, on the *Progress of Maritime Discovery*, by Rev J. S. CLARKE, F. R. S. Domestic Chaplain to the Prince, and Vicar of Preston; patronised and assisted by professional men. This work was undertaken under the immediate sanction of Earl Spencer and the Board of Admiralty; and its object is, to compress and connect the extensive and hitherto detached subject of Discovery. It will be illustrated by Original Views of Coasts and Islands, by Pocock; and entirely New Charts, by Arrowsmith, which will form a complete British Neptune. A volume will be published early in each year till the whole is completed.

For the same month is also announced, in two vols 4to., *Modern Geography: A Description of the Empires, Kingdoms, and States, with the Oceans, Seas, and Isles, in all parts of the world; including the most recent Discoveries and Political Alterations*: by Mr. JOHN PINKERTON; with an Astronomical Introduction, by Professor VINCE. It will be accompanied by between forty and fifty Maps drawn under the direction, and with the last improvements of Arrowsmith; and engraved by Lowry, in a new manner suggested by the Author, and illustrated by him with many important features of the countries, and interesting names, derived from numerous works of Natural and Civil History, which will be in vain sought for even in a large and expensive Atlas. An abridgement of this work is pre-

paring. The Author and Publishers of the last mentioned work will allow us to suggest, that, having seen the drawings of these maps and highly approving them, we think a good opportunity is afforded, which will be highly advantageous to the public and beneficial to the undertakers, of supplying a defect long felt and lamented by those who have the care of the classical education of youth. A SCHOOL ATLAS, with the corresponding Ancient and Modern Maps on the same scale and upon opposite pages, is the best possible assistance in teaching youth Comparative Geography. It has been already tried in Stackhouse's Atlas; and nothing but the excellence of the plan could have given a work, which is at the same time very expensive and very inaccurate, such extensive circulation, nor have induced Dr. Vincent, which we know to be the case, to recommend the use of it at Westminster. Were the same artists as have been employed in the above work, to prepare, under Mr Pinkerton's direction, Ancient Maps to correspond with all the Modern which would require it, and were the whole to be published separately as a School Atlas, without letter-press, or with a short Introduction to Geography, and not to exceed a Guinea in price, it would command a most extensive sale, both in Schools and for Private Use.

In the Press, *An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia*, performed by command of Cath. II., by Commodore JOSEPH BILLINGS, from 1785 to 1794. The whole is narrated from the original papers by MARTIN SAUER, Secretary to the Expedition, and will be published in 4to. with a Chart and numerous Engravings.

The first prize of 40l. founded by the late Rev. J. Hulse of Cambridge, for the best Dissertation in the English language, on the Evidences of the Christian Religion, is adjudged to Mr. J. B. SUMNER, Assistant-Master at Eton.

Mr. CLARKE, of Jesus College, Cambridge, who has a travelling Fellowship from the University, has sent home very valuable antiquities from Egypt; amongst which is the original MS. of the Arabian Night's Entertainment.

#### ROYAL SOCIETY

IN our Account of the State of Literature and Philosophy, it will be proper to take a concise review of the *Philosophical Transactions of the Royal Society for the year 1801*. The volume consists of two parts, in both of which we meet with several interesting articles. Of those, which from their abstruseness, or the particular nature of their subject, are not likely to interest the general mass of our readers, we shall only repeat the titles —

Art. 1. *The Groonian Lecture. On the Irritability of Nerves*. By EVERARD HOME, Esq. F. R. S.

The nerves have been hitherto considered as chords that have no power of contraction within themselves; but only serve as a medium, by means of which the influence of the

brain may be communicated to the muscles, and the impressions made upon different parts of the body conveyed to the brain. The Author, however, shews that they do possess a power of contraction. He proves it from various experiments made upon horses while they were dying. The phrenic nerve of several was divided after they were knocked down, and the irritation produced by dividing it, caused it to contract in some instances as much as two inches. These experiments, upon so large an animal as the horse, made by a person well qualified for the purpose, and repeated sufficiently often to preclude material fallacy, admit of the following conclusions being drawn from them.—1. That the nerves of an animal in health are capable of retracting themselves when divided, and that this effect is entirely independent of the parts by which they are surrounded. 2. That this contraction takes place in the nervous fibres themselves; and is independent of the brain, from which they originate, and of the muscles and other parts in which they terminate. 3. That the contracted nerve exhibits to the eye an appearance of contraction in its fibres, not to be seen when it is in a relaxed state. This appearance the Author has fully delineated in a plate. These experiments and observations appear to illustrate an action in the nervous chords, capable of producing the symptoms which are met with in many diseases of a spasmodic nature, which have never yet been satisfactorily explained. They shew that inflammation on the cut end of a nerve, while in an irritable state, is capable of producing exactly the same symptoms as the original disease, a very remarkable instance of which is here given. This effect of inflammation upon the end of a nerve, explains also the startings of the limb which occur too frequently after amputation, and illustrates the cause of locked jaw, when it is produced by a wound or bruise upon a nerve in a constitution either naturally irritable, or rendered so by climate.

Art. 2. *The Bakerian Lecture. On the Mechanism of the Eye.* By THOMAS YOUNG, M. D. F. R. S.

The method by which the eye accommodates itself to the perception of objects at different distances, has long been a subject of debate. Dr. Y., in the year 1793, had laid before the Society some observations, tending to prove that this was effected by the muscularity of the chrySTALLINE lens. Mr. Home, however, in the year 1795, controverted this opinion, and the results of his experiments appeared so satisfactorily to confute this hypothesis, that Dr. Y. thought it incumbent on him to take an opportunity of testifying his persuasion of the justice of Mr. Home's conclusions. Some subsequent observations have, however, induced him to return to his former opinion, and in the paper before us, he states the grounds upon which he supports that opinion, with much ingenuity and learning; but as the subject would be uninteresting to most of our readers, we shall only state the principal objects and results of his investigation. These

are, 1. The determination of the refractive power of a variable medium, and its application to the construction of the chrySTALLINE lens. 2. The construction of an instrument for ascertaining, upon inspection, the exact focal distance of every eye, and the remedy for its imperfections. 3. To shew the accurate adjustment of every part of the eye, for seeing with distinctness the greatest possible extent of objects at the same instant. 4. To measure the collective dispersion of coloured rays in the eye. 5. By immersing the eye in water, to demonstrate that its accommodation does not depend on any change in the curvature of the cornea. 6. By confining the eye at the extremities of its axis, to prove that no material alteration of its length can take place. 7. To examine what inference can be drawn from the experiments hitherto made on persons deprived of the lens; to pursue the inquiry on the principles suggested by Dr. Potterfield; and to confirm his opinion of the utter inability of such persons to change the refractive state of the organ. 8. To deduce from the aberration of the lateral rays, a decisive argument in favour of a change in the figure of the chrySTALLINE; to ascertain from the quantity of this aberration, the form into which the lens appeared to be thrown in his own eye, and the mode by which the change must be produced in that of every other person.

Art. 3. *On the necessary Truth of certain Conclusions obtained by means of imaginary Quantities.* By ROBERT WOODHOUSE, A. M. Fellow of Caius College. Communicated by the Rev. S. Vince, A. M. Plumian Professor of Astronomy in the University of Cambridge.

Art. 4. *On the Production of Artificial Cold, by means of Muriate of Lime.* By Mr. RICHARD WALKER. Communicated by Henry Cavendish, Esq. F. R. S.

Mr Walker has long been known as a successful labourer in that branch of experimental philosophy which is the subject of this article. In the Philosophical Transactions for 1795, he communicated a paper on the best methods of producing artificial cold. Since that time, Mr. Lowitz, Professor of Chemistry, in Petersburg, has discovered that a neutral salt, but little known or attended to before by chemists, the chrySTALLIZED muriate of lime, possesses, when mixed with ice, extraordinary powers of generating cold; sinking the thermometer no less than 82 degrees at the temperature of 27. Three parts of the muriate of lime powdered were added to two of snow, the latter being previously put into a convenient vessel. The muriate of lime was thus prepared: muriatic acid, one part, and distilled water, three parts, were thoroughly mixed. This liquor was then perfectly saturated with whiting, and when clear poured off. This mixture was afterwards evaporated till it chrySTALLIZED in air at  $+32^{\circ}$  (which happened when the liquor had been evaporated to the consistence of a thin syrup) and then reduced to fine powder. With a mixture of this kind, Professor Lowitz froze



in one experiment 35 pounds of quicksilver. Mr. W. has repeated the Professor's experiments with success, and whereas the muriate of lime, prepared as above, becomes unfit for use by being exposed to a warmer temperature than that of a freezing atmosphere, Mr. W. has shewn a method of preparing the salt so as to endure being kept in a solid state throughout the year. This consists in evaporating the liquor prepared as above to the consistence of a *thickish* syrup, before it is set by to chrySTALLIZE, when the produce will be a semi-transparent, uniform, chrySTALLINE mass, which affords on pulverizing a white pearl-coloured powder, which should be preserved for use in a bottle closed with a ground stopper.

Art 5. *Account of a monstrous Lamb.* In a Letter from Mr. ANTHONY CARLISLE, to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.

This monster, which was not yeaned alive, was deficient in all parts of the head below the ears.

Art 6 *An Anatomical Description of a Male Rhinoceros.* By Mr. H. LEIGH THOMAS, Surgeon. Communicated by George Fordyce, M. D. F. R. S.

The subject of this account was brought from the East Indies to England; where it was intended he should remain, until a favourable opportunity should offer of sending him to Vienna. During the passage from India he appeared to enjoy a good state of health, which continued uninterrupted until a few days before his death, at which time he was attacked with difficulty of breathing, and died before he had attained his third year. In the course of this time he had become perfectly docile and tame; but never by actions or otherwise expressed the smallest regard or affection for his keeper, or for any of the people who occasionally fed him: neither was he easily irritated, but preserved on all occasions the most perfect indifference and stupidity. He was fed chiefly upon hay and oats, also potatoes and other fresh vegetables, his consumption of which was prodigious, exceeding that of two or three working horses. It would appear that this animal had not arrived to its full growth: he was scarcely so high as a two-year-old heifer; but the bulk of his body by measurement considerably exceeded the length. The horn which is affixed to the upper lip of the adult rhinoceros was here just beginning to sprout. The hoofs were divided into three obtuse parts: the soles of the feet were well defended by a large mass of elastic matter, covered by a strong horn-like substance.

It would be uninteresting to our readers to give a detail of the anatomy of this animal. In general the structure appears to have corresponded to that of the horse.

Art. 7 *Demonstration of a Theorem, by which such Portions of the Solidity of a Sphere are assigned as admit an Algebraic Expression.* By ROBERT WOODHOUSES, A. M. Fellow of Caius

College, Cambridge. Communicated by Joseph Planta, Esq. Sec. R. S.

Art 8. *Account of the Discovery of Silver in Herland Copper Mine.* By the Rev. MALACHY HITCHINS. Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.

Herland mine is situated in the parish of Gwinear, in Cornwall. At the depth of 115 fathoms, a discovery has been made of a considerable quantity of silver ore in a particular part of the mine. The singularity of the discovery has excited the curiosity of the public in that county. For though the numerous veins of lead in Cornwall are richly impregnated with silver, and occasionally yield small quantities of silver ore, and even specimens of native silver, yet hitherto no instance had been known of their yielding this precious metal in such abundance, or with such peculiar circumstances. About one hundred and eight tons of this ore have been raised. It does not, however, appear that any considerable quantities more are likely to be obtained, on account of the great depth at which it is situated. Forty-five fathoms have been sunk since the first discovery of the silver, and twenty or twenty-five fathoms more are as much as can be sunk in this mine with its present mechanical powers of drawing the water, at which level, viz. one hundred and eighty fathoms from the surface, it would be somewhat deeper than any mine in Cornwall, and about 130 fathoms below the level of the sea at low water mark.

Art 9. *Account of an Elephant's Tusk, in which the Iron Head of a Spear was found imbedded.* By Mr. CHARLES COMBE, of Exeter College, Oxford. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.

The tusk weighed fifty pounds, and measured six feet in length. When it was delivered into the hands of the workmen, they heard, on the tusk being shaken, a rattling noise about  $2\frac{1}{2}$  feet from the bore, and in consequence made a transverse section, somewhat below the part whence the sound proceeded. Here, upon enlarging the aperture by a chisel, they distinguished a hard extraneous body; and on making other sections, found it to be an iron spear-head, considerably corroded. It is no uncommon circumstance to meet with brass, lead, and iron musket balls in the substance of an elephant's tusk, but a spear-head in a similar situation, it is supposed, has not hitherto been observed. Besides, general appearances seem to indicate that balls are projected through the sides of the tusk, whereas in the instance before us, it is hardly possible that the accident could have taken place in that way. The texture of the surrounding ivory bore no marks of external injury, and the spear head pursued the natural course of the cavity, pointing downwards towards the apex of the tusk.—The most probable conjecture is, that the spear entered at the basis of the trunk. Were we acquainted with the rate of progress which a tusk assumes in growth, we might make some estimate of the

age of the elephant when the accident took place. There are, however, no data from which this point could be correctly ascertained. The elephant certainly recovered, and from the situation of the spear-head, together with the quantity of bony matter afterwards deposited, it is probable that the animal lived a considerable time after the wound had been received.

Art. 10 *Description of the Arseniates of Copper, and of Iron, from the County of Cornwall.* By the *Count de Bournon.* Communicated by the *Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

Art. 11 *Analysis of the Arseniates of Copper, and of Iron, described in the preceding Paper; likewise an Analysis of the red Octahedral Copper Ore of Cornwall; with Remarks on some particular Modes of Analysis.* By *RICHARD CHEVENIX, Esq. M. R. I. A.* Communicated by the *Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

The Count de Bournon, in the former of these papers, examines some arseniates of copper and iron as a naturalist; attending chiefly to their chrystallization and outward appearances. Mr Chevenix investigates the same as a chemist, by a complete analysis of their constituent parts—the result tends to determine the degree of confidence which may be placed upon the chrystallographical arrangement, and to shew how far sciences, nearly allied, may receive new light and confirmation from reciprocal aid. Mr. C., in a note, justly reprehends the loose manner in which some chemists employ chemical terms. He says, “By *potash*, or *soda*, I mean those alkalis pure, obtained according to the method proposed by Berthollet. I know of no other. It is much to be desired that the epithets caustic, pure, saturate, &c. should be regarded as tautology, which they really are. There is no potash purer than potash. When it is not pure, we should say, instead of “I took so much potash,” “I took so much of a mixture of potash, and whatever other substance is mixed with it.”—Thus, instead of calling lapis causticus, caustic potash, or potash, as is often done, we should say, “I took so much of a mixture of potash, sulphate, muriate, carbonate, and sulphuret of potash; siliceous and aluminous earths, iron and manganese,” for such I find, by analysis, lapis causticus to be. To all this is added, by apothecaries, a little lime. Yet this is the substance sometimes called potash—Mr. C. obtains his potash by treating Dantzic pearl ash with lime, and evaporating in a well plated copper vessel, a white mass is left. This mass, dissolved as far as it can be in alcohol, and the liquor distilled to dryness in a plated alembic, gives an alkali of a perfect whiteness. In this state it is dangerous to touch it, its action on animal matter is so sudden and so violent. It attacks all stones with the greatest ease and rapidity. Dissolved in water, it makes not the least cloud in barytes water, or in a solution of nitrate or muriate of that earth to be used as a very de-

licate and sensible reagent, to distinguish it from strontian. By saturating with an acid, and then seeking silica or alumina, by ammonia, no trace of them can be found, nor indeed of any thing else. I do not, however, say that the potash is perfectly free from every other substance. I believe it contains a little carbone, produced by the decomposition of the alcohol, and is therefore a subcarburet of potash; but carbone can be of no consequence in the generality of experiments in humid docimasia. The same method, employed with carbonate of soda is the only one to procure soda in a state of equal purity.”

(Concluded in our next.)

#### FRANCE.

The NEW PLANET discovered about a year ago by PIAZZI, at Palermo, from the smallness of its size, and from its situation not having been ascertained with sufficient exactness, had escaped the researches of all astronomers, till Baron Zach discovered it at Gotha. Having announced this to Lalande, the latter communicated the intelligence on the 25th Jan. to the Astronomers of Paris; who have been since diligently employed in searching for it, and investigating its circumstances and laws. Mechain had already discovered it on the 24th Jan. and found it had  $138^{\circ} 16'$  of right ascension and  $11^{\circ} 52'$  of declination. It appears not larger than a star of the seventh, eighth, or even ninth magnitude; and, of course, has not two seconds of apparent, nor 600 leagues of real diameter, and is five times less than the earth. From the observations hitherto made upon its orbit, there is reason to suppose that its revolution is performed in 4 1-2 or 5 years.

A commission appointed by the NATIONAL INSTITUTE to examine the phenomena of GALVANISM, and to repeat the experiments of Professor Volta, have communicated the result in a report, in which they explain the theory, and its identity with electricity.

By the NATIONAL INSTITUTE, at its Sitting of Jan. 25, M. HAYDN was elected Foreign Associate to the Class of Literature and Fine Arts, having 323 votes, M. Klopstock 272, and Mr. Sheridan 251; Major RENNELL to that of Moral and Political Sciences by 334 votes, Count Rumford having 289, and M. Muller 278; and to the Class of the Mathematical and Physical Sciences Dr. MASKELYNE by 266 votes, Dr. Herschell having 246, and Dr. Priestley 219.

MENOU has addressed a letter to Bonaparte from Marseilles, in which he announces the return of the Institute and Commission of Arts from Egypt; and recommends by name the principal persons who composed these two societies; many of whom, he says, have brought home very valuable collections and designs.

The LIBRARY OF THE INSTITUTE, established at ALEXANDRIA, is arrived at Marseilles; and is, at present, deposited in one of the halls of the Museum. A catalogue of it has been made by order of the Prefect, for the



Minister of the Interior; but the inhabitants of Marseilles flatter themselves that the Minister will claim only the Arabic MSS. for the National Library; as the French, Latin, Italian, and English books, which are found in this collection, may be met with in all the Libraries of Paris, and the carriage of them to that place would cost a great sum; while they would be of real service to Marseilles, three-fourths of them not being found in its Library.

CHAPTAL, the Minister of the Interior, presented a Report to the Consuls on the 6th of February, containing the project of a MAGNIFICENT WORK UPON EGYPT, to be formed from the materials collected during the expedition to that country. The Report states, that the Antiquities, Manners, Industry, Government, and Natural Productions of the country, had been the particular subjects of observation; that considerable collections of its minerals, plants, insects, fishes, and birds, had arrived in France; that architectural plans and designs, perspective views and exact copies of the bas-reliefs which decorate the ancient edifices, had been formed; and that a great quantity of engraved stones, medals, precious MSS., and some other objects of art and antiquities, had been collected. It is proposed to unite all these materials, and to publish them in one work, after the manner adopted by the different Academies of Europe. This collection will comprehend, I. A Description of the Monuments, and Memoirs upon the Antiquities: which will contain, 1. The plans of the places where they are situated; 2. Views of the country, and of the monuments taken under different aspects; 3. Plans of edifices, elevations, sections, and exact designs of the architecture and ornaments, and those of the obelisks; memoirs concerning the antiquities and designs of astronomical sculptures; 4. Designs of the most interesting bas-reliefs, engraved stones, medals and inscriptions, and copies of MSS.; 5. Descriptions of the burial places of the ancient Egyptians, and particularly of the tombs of the Kings at Thebes; and, 6. Results of the investigations entered upon to ascertain the construction and dimensions of the Pyramids, and the astronomical situation of these monuments. To this first part will be prefixed the results of the surveys which were made, in order to determine the respective situation of the two seas. II. This collection will contain, under the names of their authors, Memoirs, Designs, and instructive Notes, which relate to the Agriculture, Commerce, Arts, and, in general, to the Civil State of Egypt; and, III. The Works written upon subjects of Natural History, which will be accompanied with appropriate engravings. The whole will be preceded by an introduction. The Consuls have published a Decree conformable to this Report.

#### GERMANY.

A Notary of Hamburgh has offered for sale a MSS. of MAIMONIDES, written with his own hand. The Jews regard this illustrious Rabbini, as the greatest man of their nation

after Moses. He was born in Spain, and lived long among the Arabians, whose language he employed much in his writings.

A Bookseller of Brunswick proposes to publish the interesting correspondence of GEORGE FORSTER, with many of the most distinguished naturalists in Europe, as Camper, Sparrman, Thunberg, Lichtenberg, &c.

#### PRUSSIA.

Dr. ACHARD, of Berlin, nominated by the King of Prussia to investigate the manner of extracting sugar from a species of the Beet plant, has published the following results obtained by the commission charged with the experiments. Fifteen hundred quintals of Beet plant yielded 5952 pounds of raw sugar, 400 quintals of residuum, and 111 of syrup. The residuum, taken like coffee, is excellent. It may serve for the distillation of aqua vitæ, and the food of cattle. If the culture of this plant and the extraction of its sugar gain a footing in Prussia, that state may save two million and a half of rix dollars, which it expends annually in the purchase of this commodity. Our readers may see a full discussion of the subject of the Beet plant, in a paper printed in the xviiiith vol. of the Transactions of the London Society for the Encouragement of Arts, Manufactures, and Commerce.

In the last setting of the ROYAL ACADEMY of Sciences, GALVANISM was the chief subject of attention. The Counsellor Herhard demonstrated that nickel in contact with zinc, produced the same effects as silver and leather. The Counsellor Klaproth communicated some Galvanic experiments made upon a large scale by Van Marum, at Haerlem, and his counter-proofs upon Teyler's large electrical machine. These experiments confirm the theory of Volta, concerning the identity of Galvanism with electricity.

#### AMERICA.

The proprietor of the Museum of Philadelphia, on his return from a scientific journey to the interior, has brought with him a large and valuable collection of the bones of animals. Among these are a quantity of very large bones, out of which he has formed a complete skeleton of the animal called the Mammoth; a species which seems to have perished, but the existence of which has been supposed from some discoveries made in the North. This skeleton was found in Orange County, in the State of New York. Its height is 12 feet. The head is 4 1-2 feet long; the tusks 10 feet; and the other parts in proportion. *Clef du Cabinet*, No. 1798.

Dr. DWIGHT, of Connecticut, in a public discourse printed in a New York paper, accused Pichon, the French Charge d'Affaires, of publishing a prospectus of a new edition of the works of Godwin. Pichon addressed a letter to the Secretary of the United States in the National Intelligencer, of the 5th of October, printed at Washington, wherein he denies the fact; and says that the object of his letter is to repel an imputation brought forward with the sole design of injuring him. The necessity which the writer felt for this vindication of

himself, indicates a degree of soundness in the public sentiment of the Americans, which we are happy to record.

A PUBLIC LIBRARY has been lately established at WASHINGTON, for the use of the members of the general government, and of the legislature of the United States.

#### TURKEY.

In the Turkish Printing Establishment at CONSTANTINOPLE, which has existed for two years under the favour of the Sultan Selim, a Dictionary is now printing of the Turkish, Greek, Latin, French, and Persian languages, in three volumes folio; and ninety sheets are already printed. In Constantinople there are besides two Greek printing-offices, under the inspection of the Patriarch Neophytus; but in these, only church books are printed.

#### RUSSIA.

NICOLAI KALNGIN, of Moscow, who has presented to the Emperor an account of a method of giving a dark green colour to cloth, by means of burnt nettles, has received 500 roubles; and the Emperor has ordered that he may be appointed to a situation suitable to his knowledge and abilities in a royal manufactory.

#### ITALY.

M. BRERA has recently ascertained by a variety of experiments, that Medical remedies

incapable of being taken in by the stomach, may be, with great advantage, applied by friction over the skin, so as to affect the whole vital system in the manner desired.

M. LOWITZ, of St. Petersburg, some time since, made many experiments to reduce honey to the state of sugar, by treating it with powdered charcoal. He could not fully effect his purpose. Yet, he succeeded so far as to form a syrup of honey, which might be used just as agreeably and usefully as honey in making either tea or punch. That, however, in which Lowitz failed, has been recently accomplished by M. CAVEZZALI, a chemist of Lodi in Italy. He took a certain quantity of the purest and whitest honey which he could procure. This he set to boil in mixture with pulverised egg shells. As the boiling continued, he carefully skimmed the mixture. In the skimmings, there was some appearance of a peculiar acid which he could not then analytically examine. When this scum ceased to appear on the surface, he removed the liquor from the fire. The liquor when cool, was a rich saccharine syrup. He set a part of it aside in a close bottle. That part was, after some time, found to have deposited pure crystals of genuine sugar, somewhat reddish in colour. M. Cavezzali quickly made them, by alcohol, perfectly white.

## HISTORICAL DEPARTMENT.

### I. STATE AND PROGRESS OF RELIGION.

#### PROTESTANT MISSIONS IN THE EAST INDIES.

WE conceive it will not be unacceptable to our readers to receive some account of the state of the *Protestant Missions in the East Indies*, conducted by the venerable *Society for promoting Christian Knowledge*. The account is taken from the Report published last year by the Society.

The names of the Missionaries employed by the Society, with their stations, are as follows:

Rev. Christian William Gerické, at Madras.

Rev. Charles William Pazold, at Madras.

Rev. Christian Pohle, at Tirutshinapally.

Rev. Joseph Daniel Jænicke, at Palamcotta.

Rev. John Caspar Kolhoff, at Tanjore.

Rev. Immanuel Gottfried Holzberg, at Tanjore.

On the 27th of December, 1799, Mr. Gerické was about to set out for Tanjore, with an intention to visit the churches beyond it, which the late Mr.

Swartz had planted, and Mr. Jænicke had watered; but which, on account of the long continued sickness of the latter, had not for several years been visited. After a long journey, by way of Vellore, Arnee, Cuddalore, Tranquebar, and Negapatam, in all which places he had found much to do, he prevailed, at Tanjore, upon Mr. Jænicke, though ill in health, to make the journey with him to Ramanadaburam, where a new church was to be opened. From Ramanadaburam they went to Tuttocorin, Manapâr, and several other places, where there were congregations, catechists, chapels, and schools, as far as Palamcotta, where M. J. formerly resided for several years, and laboured with great success. Having finished their business there, they set out for Madura, whence Mr. J. proceeded to Ramanadaburam, and himself to Tiruchinapally, and thence by



Tanjore, Tranquebar, and Cuddalore, back to Vepery, near Madras. Mr. J.'s health was much improved; so that, although he could not yet venture to preach, yet he could speak in private with every one that came to him; and hope was entertained, that this journey would be the means of his recovery. At Ramanadaburam, however, he got a severe fit of the hill fever. From this he recovered; but soon after his return to Tanjore, he was seized with an apoplectic fit, which, on the tenth day of May, 1800, put a period to his very useful, though on account of his sickness, for many years, very uneasy life. His company on the journey had been of great advantage to Mr. G., as he was intimately acquainted with the congregations they visited, some of which had been of his own forming; and as he assisted in framing the regulations for enabling the country priest and catechists to keep the congregations in good order, at least for some time, without the presence of a missionary. All that was proposed and done by Mr. G. in this respect, had given Mr. J. much pleasure, and revived his dejected spirits. At Ramanadaburam, he was particularly happy to see the church, which had been built under his direction, opened with much solemnity.

In the way between Madura and Trichinapally, there was no congregation to visit; and in a visitation of three congregations between the latter place and Tanjore, Mr. G. was assisted by Mr. Kolhoff. They consulted how to get catechists and school-masters for these congregations; to build chapels; and how also to meet the objections which the heathens would make. The road between Trichinapally and Tanjore had formerly been very unsafe, the inhabitants being chiefly collaries, or professed thieves; *but since the late Mr. Swartz had been amongst them so often, and had formed congregations in those parts, they had heard nothing of robberies.* These people thankfully accepted certain regulations made during the visit of the missionaries, which regulations had also been well received in the more southern congregations; but when they were proposed

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to the Christians at Tanjore, objections were made to them, as arrangements which Mr. Swartz had not judged needful. To such objections they replied, that during Mr. Swartz's time, *his presence and word had been instead of all regulations*; and that some individuals of the Tanjore congregations were no more than good people they had been, previously to his death. Mr. G. here adverts, with serious and affecting lamentation, to the calamity brought upon the missionaries and mission of Tranquebar, by the bad behaviour of a new missionary;\* and observes that *much might be done by faithful and zealous men, particularly in the Southern parts of that coast.* At Cuddalore there is a new church, and another at Ramanadaburam; there is a church too at Palamcotta, and yet at none of these places is there a missionary; they are, therefore, anxious that some good men should come out to make a proper use of them.

The Society, however, have not yet been able to comply with the wish of their worthy missionaries, by sending out to them new fellow-labourers.

\* Sent out, not by this Society, but by the Mission College at Copenhagen.

(To be concluded in our next.)

#### CHINA.

On the 27th of October, the Abp. of Canterbury sent to the Society for Promoting Christian Knowledge, accompanied with a note, a copy of the Memoir, lately published by the Rev. W. Mosely, "on the Importance and Practicability of Printing the Sacred Scriptures in the Chinese Language, and circulating them in that vast Empire;" which, being read, was ordered to be taken into further consideration on the 3d of November. The Bishop of London taking the chair on that day, the Memoir was again read by the Secretary; and, upon a motion made by the Bishop of Durham, it was unanimously resolved to refer it to the East India Mission Committee, to make a further report to the board as early as possible.

Of this Committee the Bishop of Durham is chairman; and the interest, we understand, his Lordship takes in

the object, will not fail, we trust, to secure an attention to it equal to its magnitude.

#### SOUTH SEAS.

ON board the Royal Admiral, a convict ship, which arrived at New South Wales, in the month of November, 1800, went eight missionaries, belonging to the London Missionary Society, with an intention of proceeding thence to the island of Otaheite, to join the mission which has been attempted there by that Society. One of their number had fallen a victim to an infectious fever, which had raged on board the ship, and proved fatal to

numbers of the convicts and seamen. Another had deserted them at New South Wales. The remaining six expected to sail for Otaheite in about fourteen days from the date of their letters, (20th of February, 1801.) They complain of the improper behaviour of some missionaries, sent out by the same Society to Otaheite, in the year 1796, who had quitted that station, as they allege, without any just cause, and repaired to New South Wales, where their conduct has been such as to fill them with sorrow, and make them ashamed to appear in the colony under the name of missionaries.

## II. A VIEW OF PUBLIC AFFAIRS.

#### FRANCE.

IN the month of December last, twenty-two ships of the line, seventeen frigates, and eight corvettes, making in all forty-seven ships of war, divided into five squadrons, sailed from the ports of France, with 25000 troops on board. The avowed object of this expedition is the reduction of St. Domingo, and Guadeloupe, to the obedience of the mother country, which they appear, in some measure, to have cast off. A previous communication of the force and destination of this very powerful armament had been made to the British government, which had consented to its sailing. Smaller squadrons have since followed from different ports upon the continent.

A Treaty was concluded between France and Spain, on the 21st of March last, but it has only recently been published. The most important article in this treaty is the cession of Louisiana to France, by which acquisition, it would appear, that the French will not only be able to supply their islands with lumber and provisions, but will gain, in some measure, the command of the Mississippi. The other articles of the treaty respect the renunciation, in favour of France, of the duchy of Parma, and the isle of Elba, and the making of the prince of Parma king of Tuscany. The Chief Consul stipulates that he *shall cause him to be acknowledged in that capacity by the other powers of Europe.*

A Treaty between the Dey of Algiers and the French has also been published; in virtue of which, all the political and commercial relations which existed between the two nations previous to the rupture, are re-established. No Frenchman, on any pretext whatever, is to be detained hereafter as a slave in Algiers.

The most important intelligence, however, which has been received from France during the last month, respects the issue of the Italian consultations at Lyons. The deputies of the *ci-devant* Cisalpine, now the Italian Republic, having been joined at that place by the Chief

Consul, proceeded to the formation of their Constitution, which was finally agreed upon on the 25th of January. This Constitution is exceedingly complex, and appears to us to be composed of such heterogeneous materials, as to promise little permanence. The three electoral colleges of the Possidenti, Dotti, and Commercanti, are to appoint the members of the Consulta, of the Legislative Body, of the Tribunals of Appeal, and of the Censurate. The seat of government and legislation has ever been productive of jealousy in such states as possess a number of great towns, the population of which is nearly equal. The First Consul, has taken care that no cause for envy on this account should exist among the cities of the Six Nations, or Italian Republic. He has posted the Possidenti at Milan, the Dotti at Bologna, the Commercanti at Brescia, and the Censurate at Cremona. His colleges are, as he himself once said of the Austrian army, *éparpillé en bouquets*, disseminated all over Italy; and are so posted and marshalled, as to answer any purposes rather than those of legislation. There is little fear of plots and conspiracies among them; every principle of union is guarded against, and even communication is nearly impracticable.

The government is to be entrusted to a President, Vice-President, a Consulta of State, consisting of eight citizens; a Legislative Council, consisting of ten; and a Legislative Body, composed of seventy-five members. The President is to exercise his functions for ten years, and may be re-elected. He has the initiation of all laws and negotiations, as well as of all affairs proposed in the Consulta. His salary is fixed at 500,000 livres. The Roman Catholic religion is declared to be the religion of the state; but liberty of conscience is allowed. The most extraordinary circumstance, however, attending this transaction, is the nomination of Bonaparte himself to the presidency, on the avowed ground that no person was to be found in this New Republic of suffi-



cient talents and reputation to undertake the trust. We are not at liberty to consider this affair in any other light than as the annexation, at least for the present, of Italy to the gigantic Republic of France. What may be the future views of the Chief Consul, it would be vain to conjecture.

On Bonaparte's return to Paris, on the 31st of January, he received a number of congratulatory addresses from the different constituted authorities, on the increase of his influence and dignity; though there is little doubt that his recent accession to little less than regal power, which he holds, as well as his large salary, altogether independently of France, must excite considerable jealousies in that country. Previously to his departure for Lyons, symptoms of opposition to his government had appeared, particularly in the Tribunate, when his project of a Civil Code had been rejected by a majority of 61 to 31; a circumstance which, it was evident, from the petulance of his message on withdrawing the code, had considerably mortified him. It was also supposed that there existed some degree of dissatisfaction among many of the general officers, who regarded with disgust the elevation of a foreigner to the first office in the state. As to the army itself, it remains yet to be seen whether it will be disposed to continue to Bonaparte, the support which it has hitherto afforded him. It would appear, however, from the following article in the *Journal des Défenseurs*, of the 9th instant, that some discontents had begun to manifest themselves among the military.

"Government learning that a great number of soldiers intend coming up to Paris, for the purpose of obtaining their arrears, has given them notice, through the channel of the Prefects, that, uninterruptedly occupied in improving the condition of the brave men who concurred in the defence of the country, it wishes them to desist from such intention, which, if realized, would subject them to considerable expense. Government adds, that their arrears, shall be issued as soon as possible, and paid to them at their own residence."

The enormous price to which the necessaries of life have risen in France, has also given birth to much discontent and murmuring, as well as to much real distress. The scarcity is so severely felt, that orders have been issued to prohibit the exportation of provisions to this country.

Nothing certain has transpired with respect to the progress, duration, or issue of the negotiations at Amiens, for the conclusion of the Definitive Treaty of Peace between this country and France. Though they have been protracted to a very unexpected length, little doubt seems to be entertained of their terminating favourably. The delay has, in part, proceeded from the circumstance of the Spanish Plenipotentiary not having joined the Congress. He has at length reached Amiens; and as the conferences are said to be carried on with activity, we may indulge a hope that the

completion of the desirable work of peace will now be accelerated.

## GERMANY.

The following interesting account of the losses which the continental powers have sustained in consequence of the war, has lately been published in the German newspapers:

	Territory. German Miles s.	Population.	Revenue. Florins.
Austria loses, including the Milanese, Modena, Tuscany, etc . . . . .	1060½	3,629,455	9,314,135
The Princes of the Left Bank, 31 in number, lose . . . .	885	1,960,575	14,163,134
The 43 Counts who had possessions on the Left Bank . . .	75	182,630	1,391,922
The Abbayes and Chapters which had separate domains .	42½	109,500	1,254,500
The Equestrian Order . . . . .	20½	52,000	409,300
The Chapter of Cologne . . . . .	1	2,500	16,890
The Imperial Cities, 5 in number . . . .	4	99,000	521,000
Holland, including her ancient Belgic Possessions . . . . .	80	218,000	1,300,000
The Imperial Chamber of Wetzlar . .	—	—	21,600
Total loss . . . .	2,168½	6,253,660	28,882,481

The following statement of the peace establishments of the under mentioned powers is copied from official returns:

## AUSTRIA.

Artillery, dragoons, hulans, hussars, chasseurs, and infantry	327,400
A new regiment of Hungarian hussars, now forming	1,200
Total effective men	328,600

## PRUSSIA.

Troops of all denominations	248,000
A regiment of hulans of Silesia	800
Brandenburg hussars	1,400
Total effectives	250,200

## HOLLAND.

Some new regulations have been adopted by the legislature, for preventing the transit of British merchandize through this country. No goods are to be conveyed without a certificate, stating, that the articles are not of English origin. The Stadtholder, by a public letter, dated 26th of December, has authorized all who wish it, to accept offices under the present government.

## DENMARK.

The Danish Court's act of accession to the Convention signed at St. Petersburg on the 17th of June last between England and Russia, was despatched for Moscow on the 25th of October; and his Danish Majesty's Ratification was forwarded from Copenhagen to St. Petersburg on the 24th of December.

## ROME.

The solemn occupancy of the Pontifical See,

which was fixed for the 22d of November, did not take place in consequence of the badness of the weather, until the 24th. This ceremony, at which were present the Archduchess Mariana, and all the Diplomatic Body, was of the most splendid description. His Holiness distributed upon the occasion about 10,000 crowns worth of bread to the poor.

## TURKEY

Seems to be on the eve of some great convulsion. The accounts from that quarter are indeed but little to be relied on; but it would appear as if the Porte had been greatly alarmed, not only by the insurrection of the Janissaries at Belgrade, who had murdered their Pacha and acknowledged Passwan Oglou for their master, but by what had passed in Egypt, where a serious difference, nearly approaching to a rupture, took place between the Captain Pacha and Gen. Hutchinson, in consequence of the former having caused some of the Beys to be treacherously murdered, while going to pay a visit to the Commandant at Alexandria. Gen. Hutchinson had arrested the Captain Pacha, and reproached him bitterly with his conduct; but he excused himself by pleading that he had received orders from his court, on pain of losing his head, to put all the Beys and Mamelukes to death.

Gen. Hutchinson, and the troops under his command, had quitted Egypt; leaving there General Baird, and that part of the army which had come from India.

By a letter from Constantinople, dated in December, it would appear that Lord Elgin has concluded, in the name of his Court, a separate convention with the Turkish government, in which the latter, on account of the services rendered by the English in Egypt, has allowed them certain privileges, with regard to the Levant and East-India trade, for three years. The French messenger Sebastiani has set out on his return from Constantinople, and carries to Paris the *project* of a new Treaty of Peace; as the Porte has refused to ratify the Preliminaries of October last, which were highly favourable to France.

An unprecedented degree of toleration is said to have been granted by the Grand Seignior to the Catholic mission at Constantinople; and the Principal, a Jesuit, has been permitted to erect a chapel in the suburb of Galata, and to take as many assistants as he may choose.

## RUSSIA.

The Emperor Alexander has commenced his reign with such displays of humanity and beneficence, as afford his subjects a fair prospect of a mild and equitable administration. By an Ukase, addressed by him to the Directing Senate, in November last, the use of the rack in extorting confession is abolished; and orders are given for investigating, and if necessary, punishing some acts of cruelty and oppression, which had been committed by the officers of justice.

## CHINA.

The Chinese government having discover-

ed that great evils result from the abuse of Opium, the particulars of which have been detailed in instructions from the Fooyuen to the Hoppo at Canton, he has in consequence issued an edict, which, after recapitulating the Fooyuen's instructions, wholly prohibits the importation of opium into the Chinese dominions. This edict, besides the commercial objects which it embraces, is highly interesting as a State Paper published in so distant a country; as illustrative of the mildness of the government, which condescends to reason with the people on their own interests, and point out the causes for depriving them of a pernicious indulgence.

Accounts from Canton state, that a strong body of Tartars had made an incursion into China; they were well appointed and disciplined, and excited general terror, more especially as this invasion seems to have been connected with internal commotions. Several districts were at the same moment in arms; but the Emperor's troops, by a prompt movement, brought the insurgents to action before they could be joined by the Tartars, and routed them with immense slaughter.

In the eastern districts of China, owing to the prevalence of an uncommon drought, the natives have been reduced to the necessity of abandoning whole tracts of country in quest of food. The Emperor has exerted his authority for their relief; but the general situation of the country opposes much difficulty to his benevolent purposes.

## EAST INDIES.

Accounts from Ramgheer, of the 4th of August, state, that the Decoits, who some years since maintained a very sanguinary warfare with our Indian government, are again in arms; and that a very powerful body of them had made an incursion into that neighbourhood, in order to set free and arm the convicts employed in public works. These people succeeded in their object, notwithstanding a gallant resistance on the part of the Sepoys; and from their fastnesses they had contrived to desolate the adjoining country. The flourishing and extensive town of Aurungbaad, which was full of granaries, had been plundered and reduced to ashes. The leader of this banditti is said to be a man of distinguished talents, and to act in concert with the Polygars, whose insurrection he had fomented.

In the Tinnivelly district, an extensive and alarming rebellion had broke out in the first months of last year, among the Polygars. The first attempt to subdue them proved unsuccessful, from the inadequacy of the force employed; and was also attended with a heavy loss in officers and men. But reinforcements arriving, the insurgents met with some severe defeats. The rebellion, however, had not been suppressed in August last; at which time Colonel Stephenson is stated to have gained a signal victory over a vast body of the insurgents. The Princess of Delli was confined, on suspicion of having encouraged the



insurrection, by the Coys government, to whom it is said she had offered a lac of pagodas, and a considerable yearly tribute, for her ransom; promising, at the same time, to give up those who had seduced her, and to surrender her country in case of future misconduct. The affair had been referred to the supreme government of Bengal.

The island of Ternate surrendered to Colonel Burr on the 21st of June last, by capitulation. This is one of the largest of the Molucca islands, abounds in spice, and is governed by a king, who once held dominion over Ambyna and Banda. This intelligence is received by the Star Bombay cruiser.

#### AMERICA.

The Congress began its sittings on the 8th of December. The President seems to have it in intention, to introduce considerable changes in all the departments of government. He has also altered the customary forms of proceeding at the opening of a session; making no speech as has been usual, but communicating with the two houses by Message. The substance of this Message, which is very important, will be given in our next.

The American carrying trade is said to have severely felt the effects of peace.

#### ST DOMINGO.

This Island, after having, during the last twelve years, experienced a variety of revolutionary miseries, which issued in the complete emancipation of the negroes, has fallen under the dominion of a black, of the name of Toussaint Louverture, who was formerly a slave but who seems to possess very considerable talents. The government he has established there, though enjoying some of the forms of a republican administration, appears to be a complete military despotism. Even industry, which used, under the old regime, to be excited by the cart-whip, seems now to be enforced by a sort of martial law. Of the internal state of this immense island little can be said with precision; it is probable, however, from the small amount of its exports, that cultivation has been little followed; and, consequently, that there has been no regular and rigorous exaction of labour, from that part of its population which was formerly in a state of slavery. It is not unlikely, that the immense armament which has sailed from France, may be partly intended to restore, at least in a degree, the ancient order of things. But when we consider what a revolution ten years of war and rapine and unbounded license must have produced on the minds, even of those who had been inured to field labour, as formerly regulated in that colony, and how many have in that time grown up to be men, whose immature age prevented their ever having been exposed to its rigours; when we consider also the extensive tracts of almost impenetrable forests which cover the face of the country, and the fastnesses of their mountains, which must be nearly inaccessible to Europeans; and add to this the example of protracted resistance to a very superior force,

which a mere handful of Maroons, with somewhat similar advantages, has given, as well as the destructive effects (but too well known to this country) of that climate to European soldiers, engaged in active hostilities; we may well be allowed to doubt, whether even this formidable force will be adequate to effect its purpose. But to return from this digression: a revolt against the authority of Toussaint took place in the month of October last, when some of the negroes in the northern part of the island, taking advantage of a tour he was making to the south, broke out into open insurrection. It appears, however, to have been soon quelled; and according to an account published by him, dated the 4th of November, tranquillity had been re-established, and cultivation had again begun to proceed with vigour. This rebellion is said to have arisen in consequence of an apprehension, induced by that article of the new constitution, which allows the importation of slaves, that it was intended to revive the old system.

The vengeance exacted by Toussaint on the insurgents seems to have been very terrible. No quarter was given in the field; and great numbers, some accounts say two thousand, have fallen under the hand of the executioner.

#### GUADALOUPE.

The real situation of this Island is involved in almost as much uncertainty as that of St. Domingo. Lacrosse, who succeeded Victor Hugues in the government of it, (it may be inferred from some of his former letters) had been attempting to reduce to a nearer approximation to the old system, the negroes of this island, who for eight years past have been comparatively free, though by no means in the same state of license and insubordination with those of St. Domingo. This attempt, however, has cost him his government, which they forced him to abandon. The Danish vessel in which he was sent away, meeting an English frigate, Lacrosse claimed her protection, and was brought to Dominica; where, in December last, he appears, from a Manifesto published against the insurgents, to have taken up his abode, and to have been joined by some members of the administration. The island was entirely in possession of the blacks, who, notwithstanding the signing of preliminaries had been announced to them, had captured several British ships. Letters, however, from Martinique, dated December 10, 1801, state, that a flag of truce from the black General Pelage, at Guadaloupe, had arrived there with prisoners to be exchanged. She brought letters to Governor Keppell, from Pelage, which state that he was ready to deliver the island of Guadaloupe to any person sent by Bonaparte, excepting Lacrosse, who was a scoundrel, and that he, Pelage, was under the necessity of sending him away for his own safety. He hopes that the accustomed relations of peace and amity would still continue between the two nations.

#### GREAT BRITAIN.

In the beginning of December, a Mutiny

broke out in that part of the channel fleet which lay in Bantry Bay, and had received orders to sail to the West Indies, to watch the motions of the French armament, destined for that quarter. The mutiny was at first believed to be of a far more extensive and alarming nature than it afterwards proved to be; and the apprehensions of the public on the subject were increased, by their attributing to it the frequent adjournments of Parliament, which took place during the time generally allowed for a Recess. It seems to have originated in no concerted plan of insubordination on the part of the seamen, but in their dread of a service which probably appeared pregnant with danger, and in their reluctance to leave their native shores just as they had hoped to return to their friends. Admiral Campbell, and the officers under him, exerted themselves in so spirited a manner, and were so effectually supported by the marines, that the mutiny was suppressed and the

ringleaders apprehended. In our last number we gave some account of their trial, conviction, and execution; and we trust that the awful and salutary example which has been made, will serve to prevent the future infraction of naval discipline; the due maintenance of which, under Providence, may be considered as one of the main pillars of our national security and independence.

This unhappy transaction had necessarily occasioned some delay in the sailing of the fleet, which government had destined to watch the motions of the French squadron; but we understand that effectual measures of precaution have been taken, to obviate the possibility of danger to our possessions in the West Indies. The ships in which the mutiny broke out have, since the execution of the mutineers, been despatched on this service.

In our next we purpose to begin an abridged view of Parliamentary Proceedings, from the commencement of the present Session.

### III. CHRONICLE OF FOREIGN OCCURRENCES.

**G**REAT numbers of Emigrants, who have been able to prove that they did not leave France until after the 31st of May 1793, and that their conduct had been uniformly irreproachable before that period, have obtained their erasure without much difficulty, and the restitution of their immoveable property.

Private letters from Paris announce, that sixty-two bishops of the old episcopacy have resigned in obedience to the wish of the Pope, which makes the majority on the side of the conformists.

All the accounts, public and private, which have reached this country, agree in stating, that the combined squadron which sailed from France in December last, for the West Indies, experienced such a succession of tempestuous weather, that it was with great difficulty they could clear the Bay of Biscay. The Spanish division put into Ferrol in a very shattered condition. It is supposed that several of the transports have gone to the bottom.

The King of Spain has issued a Proclamation prohibiting the importation of all foreign merchandise, French excepted, into his dominions.

A letter, dated Madrid, 15th December, states, that a great mortality prevails at Cadiz, and that, one day with another, upwards of an hundred persons die in that city.

The Members of the Order of St. John of Jerusalem having assembled at Heidersheim, and taken into consideration the pretensions of Baron Hompesch, confirmed their declaration of the month of October, 1798. By that declaration they adhered to the protest of the grand priory of Russia, which expels from the order all those who had any share in the capitulation of Malta.

The foreign journals are filled with deplorable details, of the devastations which have been occasioned by the very unusual inundations, which have taken place during the win-

ter, not only in France, but in Germany, Holland, and Italy. More than 6000 acres of land are under water round Rotterdam.

By a specific edict published at Vienna, it has been forbidden, under severe penalties, to print any thing without previously submitting the manuscript to the censors. The police of Vienna, directing its attention to the execution of this law, has discovered in the genealogical tables of two pocket almanacks, an article contrary to the present state of things in France, and which appears not to have been laid before the censors. The two almanacks were accordingly seized in conformity to the edict. The police compelled the offending booksellers to withdraw all the copies from their agents, and the booksellers are moreover to be delivered to the punishment of the laws. The article in question, it is said, styles Louis the XVIII. King of France.

An article from Vienna states, that a dispute on a point of precedence had taken place between the Russian and French ambassadors, both of whom had, on the occasion, sent off couriers to their respective courts. It appears that the Frenchman had come into the same chamber where the other foreign ministers were assembled, and, instead of waiting to take his turn in entering into the presence, had rushed in before any of the rest. This was resented by the Russian; but the affair was accommodated by the court of Vienna, who threw the whole blame on the chamberlain, to whose neglect, it was pretended the mistake was to be ascribed.

The Territorial Government of Lower Austria has transmitted to Dr. Gall the following decree:—

“By virtue of a decree of the 27th ult. Whereas it has come to our knowledge that M. Gall, Doctor of Medicine, reads private lectures at his house, on a new theory relative to the human skull, which lectures are attend-



ed, not only by men, but even women and young girls; and as this new doctrine concerning the skull, which is enthusiastically extolled, can only tend to derange the heads of the hearers, since it appears that it is contrary to the first principles of religion and morality, the Doctor is hereby required to desist from giving any such lectures upon skulls, and to notify, in writing, to this government, what privilege or license he may have received for commencing the same.

"Vienna, Jan. 3, 1802.

"Lower Austrian Territorial  
"Government."

Dr. Gall, however, in consequence of the application of several Foreign Ministers, has been permitted to proceed in his Lectures on skulls, but only to foreigners, and excluding women.

Considerable fermentation prevails in the country of the Grisons. The object, so far as we are able to judge, is to shake off the yoke of France; but the miserable people are all divided amongst themselves, and all those who dare to struggle will perish one by one.

The number of ships which passed the Sound in the year 1801 were, British 2565, Danes 1527, Swedes 1632, Prussians 2049, Americans 172, Russians 36, Rostock, &c. 916—Total 8988—There was so much ice in the Sound on the 12th of January as totally to stop the passage. At that time there were no vessels at Elsinour.

The Swedes have put the port of Tripoli in a state of blockade, in consequence of the Pacha's hostilities against their vessels.

Accounts from Jamaica, of the first of November, mention that the yellow fever had made great ravages, particularly among the troops. The season was highly favourable to the planters, but more than commonly unhealthy.

The Governor of Barbadoes, some time since, humanely proposed to the House of Assembly a revision of the Slave Laws, particularly so far as related to the punishment to be inflicted upon a white man for killing a slave:—but the motion was lost by a majority of 11 to 8, and Barbadoes remains a disgraceful, and we believe a solitary instance, where the life of a fellow creature is commuted for money.

Despatches have been received from the Governor and Council of Sierra-Leone, dated 16th December last, which state a sudden and unprovoked attack on the Settlement to have been made by some neighbouring natives, on the 18th of November.

The following is the substance of the Governor and Council's communication:

"On the morning of the 18th of November, a body of Timmaneys (the subjects of King Firama and King Tom) made a furious and unexpected assault on the Fort. A small but select party of them, said to be headed by two rebel settlers,\* forced their way into the fort,

supported by a number of marksmen, who kept up a very destructive fire on those who advanced to repel them. In about 15 minutes Lieut. Laidlow and Serjeant Blackwood, and one private of the African corps, Mr. Cox, Mr. Crankapone, and several others, were killed; and Governor Dawes, Messrs Gray, Carr, and some others were wounded. At length a small body of soldiers and settlers collected from different quarters, and headed by the Governor in person, gallantly pushed forward, and with the bayonet drove the enemy from the fort.—The retreat of the assailants soon became general.

"Their loss appears to have been considerable, and at least equal to that sustained by the defenders of the fort.

"The enemy, though baffled in their enterprise, still maintained a threatening position to the westward of the colony, apparently with the hope of recruiting their numbers.

"It became therefore an object of the first importance to dislodge them; and several successive expeditions, undertaken with this view, in which the Maroons assisted, were attended with such success, that by the 4th of December they had been completely driven from the district which lies between the Settlement and Cape Sierra Leone, with scarcely any loss on the part of the colony.

"This treacherous and unprovoked aggression is exclusively attributed to the Timmaneys, and it appears to have strongly excited the indignation of many of the neighbouring African Chiefs, several of whom had repaired, with a considerable number of men, to the assistance of the Settlement, and had joined in the excursions which were undertaken against the enemy."

The Governor and Council observe—

"We cannot pass unnoticed the exertions of those brave men, both Europeans and Settlers, who defended the Fort on the morning of the attack: some of them are now insensible to human praise, and others lie languishing under the effect of those wounds to which their intrepidity exposed them. Mr. Cox, the store-keeper, was shot dead in attempting to save the magazine from the ravages of the enemy. Lieut. Laidlow, at the early part of the action, met with the same fate. Mr. Crankapone, a Nova Scotia black, came up to the Fort at an early hour; but his solicitude for the safety of those who remained in the town, caused him to return thither. He received his first wound in his way back to the Fort. Still pressing forward with unabated spirit, he received a second and a third; which terminated a life distinguished, for years, by

granted by his Majesty, and of a small detachment of troops from Goree, an attempt to seize the government was made by some Nova Scotia settlers, some of whom were punished. The two settlers in question fled into the interior, and escaped the hands of justice.

\* At the period immediately antecedent to the arrival of a charter of government lately

the most important services. Such a loss will long be felt by the Colony. Others who were wounded or escaped unhurt, are perhaps on this occasion entitled to equal praise with the foregoing. The gallant and undaunted spirit of Mr. Wilson, prompted him to volunteer his services wherever they were most needed. George Clark and John Gordon, settlers, were among the foremost in making the charge which drove the enemy out of the Fort. The soldiers in general behaved with the steadiness of men who have seen service, and through the whole action kept up a very galling and effective fire on the enemy.

"Captain Bullen, of his Majesty's sloop the Wasp, has been solicitous from the hour of his arrival, to meet and even prevent our wishes. The presence and aid of a ship of war, in a situation like ours, are invaluable."

When the despatches came away, some pacific overtures had been made; the conditions of peace proposed by the Company, being those of having the Rebel Settlers delivered up, and the district to the westward of Free-town, which had been possessed by King Tom, the principal in the war, to be ceded to the Company.

#### IV. CHRONICLE OF DOMESTIC OCCURRENCES.

##### LONDON.

ON the 28th ult. after having been twice respited, JOSEPH WALL, who was convicted at the Old Bailey, for the murder of Benjamin Armstrong, in the year 1782, underwent the sentence of the law, at the usual place of execution. He appeared on the platform at eight o'clock, attended by the Ordinary, Dr. Ford, who continued to the last moment to administer every consolation to him that his awful state required. After shaking hands with one of the Sheriffs, who stood at the entrance on the platform, in doing which he manifested much agitation, he was brought forward. At this dreadful moment an expression of public opinion took place, which, for the honour of our country, we hope never to see repeated. The immense concourse of people assembled on the occasion, with a ferocity unknown in civilized states, gave three cheers, as soon as the executioner began to place the halter round the neck of the unhappy man; which evidently deprived him of the small portion of fortitude he had summoned up. He bowed his head under this extreme pressure of ignominy, when the hangman put the halter over it, but took it off again to replace it; this done, the Governor stooped forward, and spoke to the Ordinary, who, no doubt at his request, pulled the cap over the lower part of the face, when in an instant, without waiting for any signal, the platform dropped, and he was launched into eternity!

However lamentable be the fate of Governor Wall, its coincidence with that of the unhappy seamen, who have recently suffered at Portsmouth, will bear testimony to Europe,

*List of the killed and wounded on the morning of November, 18.*

*Killed*—Lieut Laidlow, of the African corps; Serjeant Blackwood, of ditto; W. Hooper, a private of ditto; Mr. Cox, store-keeper; nine Settlers, viz. six men and three women

*Mortally wounded*.—William Baker, a private of the African corps, since dead; J. Steel, ditto; 5 settlers, of whom four are since dead.

*Wounded, but already recovered, or likely to recover*.—Governor Dawes, in the shoulder and breast; Mr. Gray, Mr. Car, and Mr. Wilson, in the leg; Mr. Gordon, in the head and shoulder; 7 privates of the African corps; 24 Settlers, viz. 18 men and 6 women.

Total killed, or since dead 18

Wounded - - 38—56

Subsequent to the 18th, the following loss was sustained in an attack on one of the enemy's towns, by the explosion of some powder kegs. Mr. Wilson, and five natives, allies of the colony, were burnt. Mr. Wilson has recovered, but three of the natives died. In another attack one seaman of the Wasp was killed, and four wounded.

and to the world, that English justice still retains its original purity, and is still equally and impartially administered to the Peer and to the Peasant; making no distinction between the private and his commander, but punishing, protecting, and avenging all alike. It will be a consolation both to soldiers and seamen, to find that no flimsy charge, no groundless imputation, no pretended mutiny, either imagined at the moment, or afterwards trumped up, will be admitted as a justification of severities, causelessly and inhumanly inflicted. When they see the death of a simple serjeant, without family or friends, in a country whence the report of his wrongs might possibly have never reached home, now made the subject of a state prosecution, conducted by the two principal criminal officers of the Crown, with the assistance of a number of other highly respectable counsel, and the attendance of every witness, in the smallest degree necessary, collected with all the anxiety that could have been bestowed on the case, will they not rejoice to see that punishments are not for them alone, and that those who rule them cannot tyrannise over them with impunity? It is natural to the ignorance of low situation, to suppose that suffering is confined to its own class. In some countries this is unhappily too much the fact. In ours, great crimes are rare in the higher ranks of society; but in the few instances that have occurred, the equality of justice has been enforced in a manner that gives every peasant in the land reason to thank heaven that he was born in such a country.

The fact will live in our history, as a monument of national justice; and, as a warning



to those who are intrusted with great powers, in places remote from control and superintendence, to use those powers with justice and moderation; and our seamen will reflect with satisfaction, that, while the Judge Advocate of the Admiralty is prosecuting disobedience and breach of discipline, at Portsmouth, the Attorney General of the King is obtaining justice against cruelty and abuse of power, in London.

The motive, it is said, which induced Mr. Wall to surrender himself to justice, was not, as has been stated in most of the daily papers, to urge a pecuniary claim on the Government. It was a circumstance of a similar, but of a more pressing nature. There was a considerable property belonging to his wife in the hands of trustees, for which, (or part of which) he had frequently applied: but they, knowing the circumstances in which he was placed, and that he could not legally sue them for it, without exposing himself to the danger of a criminal prosecution, constantly resisted his applications for money. Wishing to free himself from this difficulty, and to be enabled to appear as a plaintiff in a Court of Justice, (he being already in the situation of an outlaw) he formed the fatal determination of surrendering himself for trial, in the vain imagination that he should be acquitted.

Mr. Ferrit, the surgeon, who gave evidence on the trial of Governor Wall, has addressed a long letter to the public, in which, after some preliminary observations in vindication of his character, he says, "My reason for not interfering on the behalf of Armstrong, was briefly this, I durst not. I knew, and every man around me knew, from the ferocious character of the Governor, that any such interposition during the paroxysm of rage and cruelty he then displayed, would have been highly dangerous, if not fatal, to myself, and fruitless to the sufferer. Does any man condemn me for feeling the influence of such a system of terror as was at this time exercised at Goree? Let him first be sure that he has himself the courage of a martyr, and that on a sudden emergency he would feel resolution enough to sacrifice his life by ineffectual opposition to a tyrant. Lastly, let him feel the full weight of a sensation which at that moment took from us even the courage of despair, the hope of approaching deliverance by the departure of the Despot under whose oppressions we long groaned and desponded."

Six deputies have arrived from Malta, bringing a memorial, the object of which is, to solicit his MAJESTY to keep possession of that Island. The Memorial has been laid before Government, but nothing has transpired as to the result.

In consequence of the death of Lord Clare, Sir John Mitford has been appointed Lord High Chancellor of Ireland; and Mr. Abbott has succeeded him as Speaker of the House of Commons.

On the 12th instant, a letter was sent to the Commissioners of the Navy, announcing a donation of 10,000l. three per cent. consols, to Greenwich Hospital, and the same sum to the Chest at Chatham. The author of this princely donation signs himself, "a Friend to the Navy." He is unknown.

The accounts which have been received from almost every part of the United Kingdom, concur in representing the most dreadful effects to have been produced by the late stormy weather. At Liverpool, not only a great number of chimnies, but many houses, were blown down and demolished, and many lives lost in the ruins. In the river, the havoc exceeded all description. Several vessels foundered in sight of the inhabitants; and in some instances, every attempt to save the perishing seamen proved abortive. The shore was strewed with dead bodies and pieces of wreck. At Chester, scarcely a house is said to have entirely escaped the effect of the storm. Manchester also suffered considerably. Throughout every part of the extensive County of York, its ravages seem to have been very great; many lives having been lost. The Scarborough life-boat is said to have been the means of saving the lives of about twenty individuals and a considerable property, which would otherwise probably have perished in that harbour. The storm was also severely felt, and did much damage in Essex, Suffolk, Norfolk, and along the whole line of the Southern and Western shores of England. In Shropshire, one hundred old trees are said to have been torn up by the roots, at Hardwicke, near Ellesmere; and in some other places, from two to four hundred. In different parts of the country, mail coaches were blown over by the violence of the tempest; and at Cockerham, the vanes of a mill were driven round with such velocity, that it took fire from the friction. The flames were carried by the fury of the storm to some adjoining houses, which were also consumed.

#### BEDFORDSHIRE.

A fever of a very malignant nature has raged for some time in the village of Langford, in this County. The magistrates called in the assistance of Dr. Yeats, of Bedford, who converted a barn into a temporary infirmary for the reception of the sick. By this and other management, the progress of the disorder has been arrested, and the fears of the neighbourhood allayed.

#### BERKSHIRE.

The Mayor of Newbury, and several of the magistrates of Berkshire, are enforcing the statutes for the due observation of the Sabbath. We anticipate with pleasure the happy consequences that will result to society, should the above laudable example be universally pursued.

#### CAMBRIDGESHIRE.

Ninety-one gentlemen of different Colleges were admitted to the degree of Bachelor of Arts.

#### DEVONSHIRE.

As a great proof of the increased population

of the Town and Dock of Plymouth, and of the influx of strangers, during the late war, the tolls of the bridge at Stone-house, between the town and dock, the property of Earl Mount Edgecumbe and Sir J. St. Aubin, which, at the building of the bridge, in the year 1772, let for 500*l.* per annum, let last week at the rate of 2,500*l.* per annum.

## HAMPSHIRE.

Sir Edward Hamilton, of the Trent, who distinguished himself in the West Indies, by the recapture of the *Hermione*, was brought to a Court Martial at Portsmouth, on the 22d January, for sending the gunner and his crew up in the main rigging for three hours, when the gunner was taken down in a fainting fit through the severity of the cold.

The First Lieutenant stated in his evidence that Sir Edward, on going out of the ship, between nine and ten in the forenoon, gave very particular orders to have the guns and carronades on the quarter-deck cleaned, which orders he delivered to the gunner; that Sir Edward returned about eleven, said his orders had not been complied with, and instantly ordered the gunner and his whole crew to be seized up in the shrouds. He further stated, that the guns, carriages, &c. appeared to have been remarkably well cleaned. These facts were corroborated by the officers and quarter-masters of the watch.

It appeared that the gunner remained seized up about an hour and a half; and that when he was taken down and brought aft, he actually fainted. This circumstance happened during the cold frosty weather. The gunner's crew remained seized up until past three in the afternoon.

Sir Edward, in his defence, said, that motives of humanity had often restrained him from bringing the gunner to a Court-Martial for repeated intoxication, as he had a family, and was an old man. He then pleaded his services; and observed, that in consequence of a wound received in his head, while cutting out the *Hermione* frigate from a Spanish port, he was at periods nearly in a state of mental derangement.

The Court found Sir Edward guilty of the charges; and sentenced him to be dismissed his Majesty's service.

On the 7th instant, sailed from St. Helens, seven ships of the line, a frigate, and a sloop of war, under the command of Rear-Admiral Campbell, supposed for the West Indies.

## KENT.

On Sunday morning, 8th February, between two and three o'clock, one of the Margate hoys, belonging to Mr. Sackett, heavily laden with corn, which was stowed both in the hold and on deck; with thirty passengers on board, beside the crew, consisting of the master and four seamen; was overtaken by violent gusts of wind, between Birchington and Reculver. She first unshipped her rudder on the sands; when, becoming unmanageable, she continually shipped the most heavy seas, and was carried by the violence of the surf towards the

beach. At this awful period, she continued rolling and pitching; and the crew, from their wish, if possible, to preserve the lives of the passengers, particularly those of the women and children who were on board, barred down the hatchways. Shortly after this, the vessel struck on the beach, and filled; a tremendous sea breaking over her in all directions, which washed nearly the whole of those upon deck overboard. A general scream of distress was heard at this instant to proceed from the vessel, and then all was still. The scene which the morning presented to the afflicted spectators, who by ten o'clock were some hundreds from Margate, and the neighbouring villages, it is impossible to describe; as within the space of a mile and a half on the beach, 16 men and women lay dead on the shore; and very soon after, seven other passengers were taken in the same state from the cabin, making in the whole 23 persons. Nothing could present a more awful spectacle than the repeated arrival at Margate, on Sunday, of various carriages with the bodies of the sufferers from the wreck.

## LANCASHIRE.

No less than fifteen children have lost their lives by fire, in Manchester and its neighbourhood, within a quarter of a year; principally by their parents leaving them alone!

## NORFOLK.

The dry frosts, through most parts of the month, have been highly beneficial to the plants of wheat; which continue, with but little abatement, the most promising that have been known for many years past.

In the forward bean and pea countries, the dibbling has commenced; and the land for those crops never worked more kindly. Indeed the winter has proved a genial season for every species of agriculture, with the exception only of the turnip crops, which have suffered generally.

## SCOTLAND.

Mr. Colin Farquharson, public gardener at Ardoch, in the county of Dumbarton, planted a late potatoe of the new kind; which has proved remarkably prolific, and of a most excellent white and mealy quality. It is now five years old, raised from the potatoe apple; and in the former years produced eight, and sometimes nine pecks in the fall of ground; and this year has produced ninety-one pecks and a half in nine falls of ground, at Ardoch; and in the garden of Camis Eskan, one dozen of these potatoes, weighing 3 1-2 lbs. English, produced very nearly four pecks of the Dumbarton measure.

## IRELAND.

FEB. 11. At a full meeting of the Dublin Society, a medal to be made of county Wicklow gold, was unanimously voted to the Rev. Dr. Maunsel, of Limerick, for his valuable discovery and improvements on the mode of planting potatoes from the shoots. They have also resolved to have 2000 of an abridged edition of his last treatise, printed and circulated at their own expense. A sample bag of pota-



toe flour made by the Doctor about three years since, still fresh and fit to use, is retained in their repository; as well as models of two mills which he invented to grind the same.

The following particulars respecting the execution of Francis Revell, for the murder of Mr. Barry, it may be useful to communicate.

On the morning of his execution, having particularly requested the attendance of Mr. Gamble, the sacrament was administered to him by that gentleman, assisted by Mr. Stubbs, Chaplain of the County Prison. They were joined by Mr. Archer, the Inspector; and with these persons he remained in conversation, until the Sheriff's arrival was announced. One expression of his indeed was peculiarly forcible: "Had my master," said he "been a religious man, I should not have felt a tenth part of my present sorrow; but, wretched murderer that I am! I have sent him into the presence of God without a moment's preparation." When called on preparatory to the final scene, he attended with a degree of composure equally distant from confidence and despondency; ascended to the place of execution, and after a short exhortation from one of the Clergymen, and a few minutes passed in

prayer, he asked permission to address the people, and advancing to the front of the scaffold, spoke audibly and firmly to the following effect:

"The only reparation I can make to the unfortunate woman who has suffered so much by my crimes, is, to declare that she is entirely innocent of Mr. Barry's murder. These hands spilled his blood; the guilt is entirely my own.

"I shall make one farther observation, and I beseech you, for God's sake, attend to it: let young and old refrain from drinking to excess, particularly in the forenoon, or else the terrible curse of Almighty God will undoubtedly be the consequence. It is to this practice I owe my destruction."

He then turned with a placid countenance, observing that he felt his heart unusually light; prayed fervently to God to shower blessings on those persons whose instructions had contributed to bring him to a sense of his situation, and uttering the Publican's ejaculation, submitted to the sentence of the law; evincing the influence of Christianity in so conspicuous a point of view, as would have put infidelity out of countenance.

## V. OBITUARY.

*Particulars of the death of the Rev. Mr. SWARTZ, late Missionary in the East Indies, from the Society for Promoting Christian Knowledge.*

THE SOCIETY, in its last Annual Account, has given some particulars of the closing scene of this truly venerable man, in extracts from a letter written by the Rev. Mr. Kolhoff, dated at Tanjore, Dec. 31, 1799. We hope to be able hereafter to present our readers with Memoirs of Mr. Swartz; and, in the mean time, are happy to bring forward a detail so worthy of the public attention.

"From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners on the Island of Ceylon, and having taken to the service were incorporated in his Majesty's 51st regiment, stationed in this place.

"He made likewise a journey to Trichinapally, and several times visited Vellam, (a town six miles from Tanjore), in order to preach the Word of God to some companies of the 51st regiment, stationed at that place, and to invite the heathens to accept the blessings of the Gospel.

"During the course of the week he explained the New Testament in his usual order at morning and evening prayers; which was be-

gun and concluded by singing some verses of an hymn, and he dedicated an hour every day for instructing the Malabar school-children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the Church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

"Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him with such joy, as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God, and of their duty.

"He heard almost every day the accounts delivered by the catechists, of their conversation with Christians, Papists, and Heathens, and the effects produced by it, and embraced

every opportunity of giving them directions for a wise and faithful discharge of their office.

"His strength was visibly on the decline during the last year of his life, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of the Rev. Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it, for after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflictive to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me through the unexpected arrival of the Rev. Mr. Jænicke, on the 4th of November, 1797.

"Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised!"

"Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children, and others who usually attended the evening-prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening-prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn, which begins with the following words:

"Far from our thoughts vain world be gone,  
 "Let my religious hours alone;  
 "Fain would mine eyes my Saviour see,  
 "I wait a visit, LORD, from thee!"

He called it his beloved song, and desired the children to sing it frequently to him.

"He earnestly exhorted and entreated the Heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, "The most wonderful thing is, that after hearing so often the doc-

trines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it." In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: "I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator.

"On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows:

"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians:—If they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful and enable you to do it!"

"Our venerable father then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations, to be mindful of the concerns of his immortal soul.

"The resident, Mr. Macleod, who had been on a visit to Trichinapally for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street, from Trichinapally. The Doctor arrived here on the first of December, and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

"On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænicke and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænicke.

"Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own



humbling himself before the footstool of the divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

"Our joy was great on his recovery, but alas it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was however surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about divine things.

"After his recovery he frequently wished, according to his old custom, that the school-children, and Christians, should assemble in his parlour for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

"The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favourite books, he observed to the Doctor, that those weighty truths contained in it, were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

"It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through CHRIST. He was transported with joy when he spoke on those subjects, and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

"On the 2d of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gerické, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gerické; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

"On the second or third day after the Rev. Mr. Gerické's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

"The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

"During his last illness the Rev. Mr. Gerické visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessing upon his labours for the propagation of the Gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

"He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in CHRIST. His fervour was visible to every one present, whilst Mr. Gerické was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

"A few days before he entered into the joy of his Lord, the Rev. Mr. Gerické asked him whether he had any thing to say to the Brethren. His answer was, "Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern."

"A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain:" "Very true," replied the doctor, "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with those words, "O! dear doctor, let us take care that we may not be missing there." These words were delivered with such an affectionate tone of voice, that made a deep impression on the doctor, and on every one present.

On Wednesday, the 18th of Feb. 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gerické, Jä-nicke, Holtzberg, and myself, were much with

him in the morning ; and in the afternoon we sung several excellent hymns, and offered up our payers and praises to God, in which he joined us with fervour and delight. After we had retired he prayed silently, and at one time, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands, cleanse and adorn it with the Righteousness of my Redeemer, and receive me into the arms of thy love and mercy." About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words:—"I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the seventy-second year of his age.

"Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which was left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

"His remains were committed to the earth on the 14th of Feb. about five in the afternoon, in the chapel out of the fort, erected by him near his habitation, in the garden given to him by the late Tulja Maba Rajah.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfgee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial-service was performed by the Rev. Mr. Gerické, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of

this venerable servant of Christ! and may he send many such faithful labourers, to answer the pious intention and endeavours of the honourable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ, Amen!"

On Sunday, Feb 14, at the Deanry, York, in the 88th year of his age, the venerable JOHN FOUNTAYNE, D. D. fifty-five years Dean of that Cathedral. He succeeded Dr. Osbaldeston, upon his promotion to the Bishoprick of Carlisle, in the year 1747. He was younger son of T. Fountayne, Esq. of Melton, near Doncaster; but came into the possession of the family estate, at the death of his elder brother. He was educated at Catherine Hall, Cambridge, of which he became Fellow; and was successively Prebendary of Salisbury, Canon of Windsor, and Dean of York. His Prebend of Salisbury he must have held near sixty years; as it was given him by Dr. Sherlock, his uncle, when Bishop of that See. Twice in his life, if not oftener, he might have been advanced to the Episcopal Bench, but declined it. His early rising and temperance, were rewarded by the perfect use of his mental faculties, to the last. He was exemplary in the discharge of every relative and social duty, hospitable, benevolent, and a lover of good men. He was a frugal and honest steward of the revenues appropriated for the repairs of his Cathedral; and has left this noble fabrick in such a state, that a stranger who enters it, sees no mark of decay, but the appearance of a building just finished and brought to perfection. Old as he was, and full of days, his death is lamented by the poor, who were fed by his bounty; by his clergy and family, who loved him as a father; and by all the inhabitants of a city, which has so long been benefited by his residence there.

*Extraordinary Longevity*.—A Negro man died a few months ago upon Mr. Jout's estate, called Montague, in the Island of Jamaica, who perfectly remembered the great earthquake which destroyed Port Royal in 1692; he was then married, and had several children. He retained all his senses, except his sight, to the very last.

In the 112th year of her age, Mrs. GOLDING, of Hilton, in Cleveland. She had the use of her faculties to the day of her death, and could card faster than any woman could spin.

Aged 106, at Amsterdam, JACOB HARMSEN.

In his 100th year, THOMAS SEALS, a peasant of Grassthorp, Nottinghamshire; possessed of all his faculties, his memory faithfully retaining many of the important events of the early part of the last century.

Aged 104, Mrs. PEACH, mother of Mr. Peach, Auctioneer of Gloucester.

In the Workhouse at Gaulksholm, belonging to the township of Todmorden, LUKE JACKSON, who was born March 12, 1699, and consequently nearly 103 years of age. He enjoyed the perfect use of his faculties to the



very last; and had a singular aversion to physic and physicians.

Aged 103, at Headington, near Devizes, ISAAC ELEY, an honest and industrious labourer, who retained his faculties to the last.

Aged 102, Mrs. TAYLOR, of Coton, near Gnosall, Staffordshire.

Aged 101, Mr. WILLIAM WEBSDALE, of Norwich.

Aged 101, at Ballicane, Wexford, Mr. T. DILLON

Aged 100, at Birmingham, Mr. AUGUSTINE SPOZZI.

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### TO CORRESPONDENTS.

We regret that we are obliged to defer Vimand's *Essay*, till next month; when the *Verses on an Idiot*, and other Interesting Articles, will also appear

TO BE ADMITTED:—Oonatrana on *Quaintness of Style*.—Philochristos's *Account of Mr. Swartz*.—O. U. T. on *Hume's Argument against Miracles*.—V. H. on *Graces at Table*.—T's *Hints*.—W. G's *Abstracts of Sermons*.—S. P. on *Sloth*.—The *Original Letter of Bishop Horne*.—Anglicanus on the *North West Passage*.

UNDER CONSIDERATION:—The *Sunday Water Party*.—*Letters to J. R.*

Several Communications were received too late to be noticed this month.—We thank Z. for his able paper, printed in this Number; and shall be gratified by his further favours.—W. G. will oblige us by continuing his "Abstracts."—The promised "*Horæ Vectenses*" of L. R. we shall receive with pleasure.—M. I. H's Article for the Obituary does not enter sufficiently into particulars. We wish communications of this description to be minute in their detail, judicious, instructive, and well authenticated.—A. W. is left at the Publisher's.